

THE  
MONTHLY EPITOME,  
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LXXXIII. THE LIFE OF POGGIO BRACCIOLINI. *By the Rev. WILLIAM SHEPHERD, 4to. Embellished with a beautiful Vignette, on Wood.*

THE author informs us in his preface that, from a perusal of Mr. Roscoe's celebrated *Life of Lorenzo de Medici*, in which is noticed the services rendered to the cause of Literature by Poggio Bracciolini, he was led to imagine that the history of Poggio must contain a rich fund of information respecting the revival of letters. Having noticed, that he found the *Life of Poggio* written by L. Enfant very erroneous, and that written by Recanati, "though scrupulously accurate, too concise to be generally interesting, and totally destitute of those minute particularities which alone can give a clear and correct idea of individual character,"—the author says, "I was persuaded that the labours of Recanati by no means superseded any further attempts to elucidate the history of Poggio. I therefore undertook the task of giving a detailed account of the life and writings of that eminent reviver of literature; and being convinced, from a perusal of his epistolary correspondence, that his connections with the most accomplished scholars of his age, would impose upon his biographer the duty of giving some account of his learned contemporaries, whilst his situation in the Roman chancery, in some degree implicated him in the political changes which, in his days, distracted Italy, I carefully examined such books as were likely to illustrate the literary, civil, and ecclesiastical history of the period of which I had to treat. From

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these books I have selected whatever appeared to be relevant to my subject; and I have also introduced into my narrative such extracts from the writings of Poggio as tend to illustrate not only his own character, but also that of the times in which he lived." *Pref. p. 2, 3.*

In this work are eleven chapters and 487 pages.

Chap. I. "Poggio, the son of Guccio Bracciolini, was born in the year 1380, at Terranuova, a small town situated in the territory of the republic of Florence, not far from Arezzo. . . . From his father, Poggio inherited no advantages of rank or fortune. Guccio Bracciolini, who exercised the office of notary, was once indeed possessed of considerable property; but being either by his own imprudence, or by misfortune, involved in difficulties, he had recourse to the destructive assistance of an usurer, by whose rapacious artifices his ruin was speedily completed, and he was compelled to fly from the pursuit of his creditors.

"But whatever might be the disadvantages under which Poggio laboured, in consequence of the embarrassed state of his father's fortune, in a literary point of view, the circumstances of his birth were singularly propitious. At the close of the fourteenth century, the writings of Petrarca and Boccaccio were read with avidity, and the labours of those eminent revivers of letters had excited throughout Italy the emulation of the learned. The day-star had now pierced through the gloom of mental night, and the dawn of literature was gradually increasing in brilliancy. The city of Florence was, at this early period, distinguished by the zeal with

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which its principal inhabitants cultivated and patronized the liberal arts. It was consequently the favourite resort of the ablest scholars of the time; some of whom were induced by the offer of considerable salaries, to undertake the task of public instruction. In this celebrated school, Poggio applied himself to the study of the Latin tongue, under the direction of Giovanni Malpaghino, more commonly known by the appellation of John of Ravenna." p. 3—5.

"The troubled state of the eastern empire, compelled many learned Greeks to quit their native country, and fly into Italy. These accomplished emigrants diffused, throughout the districts in which they took refuge, the knowledge of the Grecian language, of that language which, as Mr. Gibbon happily says, 'gives a soul to the objects of sense, and a body to the abstractions of philosophy.' Fixing their residence in the Italian universities, they were hailed as the dispensers of science, and the oracles of wisdom. Their lectures were assiduously attended, and their instructions were imbibed with all the ardour of enthusiasm. In the lists of these illustrious professors, the name of Manuel Crysoloras holds a distinguished rank. . . . Under the direction of Crysoloras, at Florence, Poggio applied himself with assiduity to the cultivation of Grecian literature. It is impossible at this remote period accurately to trace the progress of his advancement in knowledge; but the display of literary acquirements which procured him so much honour in his maturer years, affords ample testimony of the enlightened and successful industry with which he prosecuted his studies in the Tuscan university.

"When he had attained a competent knowledge of the Latin and Greek languages, Poggio quitted Florence and went to Rome, where his literary reputation introduced him to the notice of Boniface IX. who took him into his service, and promoted him to the office of writer of the apostolic letters." p. 6—8. This the author supposes took place in 1402.

At the time of Poggio's admission into the pontifical chancery, Italy was convulsed by war and faction. The author likewise enters pretty

largely into the history of the celebrated ecclesiastical feud, which is commonly distinguished by the name of the Schism of the West, as no fewer than six of Poggio's patrons were implicated in its progress and consequences.

Upon noticing a peace concluded between the Milanese and Florentines, on the basis of mutual restitution, the author remarks, "when will a sufficient number of instances have been recorded by the pen of history, of nations harassing each other by the outrages of war; and after years of havoc and bloodshed, when exhausted by exertions beyond their natural strength, agreeing to forget the original subject of dispute, and mutually to resume the station which they occupied at the commencement of the contest? 'Were subjects wise,' what would be their reflections, when their rulers, after the most lavish waste of blood, coolly sit down and propose to each other the *status quo ante bellum*? Happy would it be, could the *status quo* be extended to the widow and the orphan—to the thousands, and tens of thousands, who, in consequence of the hardships and accidents of war, are doomed to languish out the remnant of their lives in torment and decrepitude." p. 17.

The forces of the duke of Milan had made an incursion even to the gates of Florence. Ruin and desolation attended their progress, and a great number of inhabitants were made captives. "The following letter, addressed on a similar occasion by Poggio to the chancellor of Sienna, is at once a document of the misery to which the small states of Italy were at this time exposed, in consequence of the wasteful irruptions of their enemies, and a record of the benevolent dispositions of the writer's heart.

'I could have wished that our correspondence had commenced on other grounds than the calamity of a man for whom I have great regard, and who has been taken captive, together with his wife and children, whilst he was engaged in the cultivation of my estate. I am informed that he and one of his sons are now languishing in the prisons of Sienna. Another of his children, a boy of about five years of age, is missing, and it is not known whe-

ther he is dead or alive. What can exceed the misery of this lamentable destiny? I wish these distresses might fall upon the heads of their original authors: but, alas! the wretched rustics pay the forfeit of the crimes of others. When I reflect on the situation of those on whose behalf I now intercede with you, my writing is interrupted by my tears. For I cannot help contemplating, in the eye of imagination, the woe-worn aspect of the father—the pallid countenance of the mother—the exquisite grief of the unhappy son. They have lost every thing except their life, which is bereft of all its comforts. For the father, the captors demand, by way of ransom, ten, for the son, forty florins. These sums it is impossible for them to raise, as they have been deprived of their all by the rapacity of the soldiers, and if they do not meet with assistance from the well disposed, they must end their days in captivity. I take the liberty of earnestly pressing this case upon your consideration; and I entreat you to use your utmost exertions to redeem these unfortunate people on the lowest terms possible. If you have any regard for my entreaties, or if you feel that affection which is due from one friend to another, I beseech you, with all possible opportunity, to undertake the care of this wretched family, and save them from the misery of perishing in prison. This you may effect by exerting your interest to get their ransom fixed at a low rate. Whatever must be paid on this account, must be advanced by me. I trust my friend Pietro will, if it be necessary, assist you in this affair. I must request you to give me an answer, informing me what you can do, or rather what you have done to serve me in this matter. I say what you have done, for I know you are able, and I trust you are willing to assist me. But I must hasten to close my letter, lest the misery of these unhappy people should be prolonged by my delay.” p. 19—22.

This chapter contains accounts of the factions and wars of Italy as well as the conduct and characters of the popes during the schism, concluding with the appointment of a general council by Pope John XXII. at the instance of the Emperor Sigismund, to meet at the city of Constance.

Chap. II. Poggio attended Pope John to Constance, in the quality of secretary; but as the pontiff fled from the council, his household was dispersed, and Poggio remained sometime at Constance. Having a good deal of leisure, he employed his vacant hours in studying the Hebrew language, under the direction of a Jew, who had been converted to the Christian faith.

The first act of the council of Constance was the trial of Pope John, who was charged with the most atrocious vices incident to the vilest corruption of human nature, which the council declared to have been proved against him, for which they degraded him from his dignity, and deprived him of his liberty. It was by this council John Huss, the celebrated Bohemian reformer, was examined and condemned; and, notwithstanding the safe conduct he procured from the emperor, was imprisoned, cruelly treated, and afterwards burnt. He came to the council for the purpose of defending his sentiments, depending upon the authority of the protection he obtained; and though “Sigismund had given positive orders for his release from confinement, these orders were disobeyed: and when the emperor arrived at Constance, sufficient reasons were alledged by the pope, to induce him to pardon this act of resistance to his authority, and resign the too credulous prisoner to the jurisdiction of an ecclesiastical tribunal.” p. 56.

The conduct of the council towards the pope is contrasted with their behaviour to the venerable John Huss; and his martyrdom is noticed as follows:

“In the mildness of the sentence passed by the council upon the delinquent Pontiff, the members of that assembly seem to have exhausted their stock of leniency. Their mercy was reserved for dignified offenders; and it appears by their subsequent conduct, that however tender and gentle they might be in punishing immorality of practice, the unrelenting fury of their vengeance was excited by errors in matters of opinion. The process against John Huss was expedited with all the ardour of ecclesiastical zeal. The unfortunate reformer was at various times brought in chains before a tribunal, on which his enemies sat in quality of judges; and surrounded by a military guard,

was called upon to answer to a long series of articles of accusation, the greater part of which related to the most mysterious and subtle points of doctrine. To some of these articles he pleaded not guilty. Many of the propositions which were imputed to him as errors in faith, he defended as true; at the same time declaring his readiness to retract any doctrine, of the erroneousness of which he should be convinced. His judges having in vain endeavoured to enlighten his understanding by argument, had recourse to the terrors of authority. They declared him guilty of heresy, and attempted to overawe him to a recantation, by the dread of a painful death. But the constancy of Huss was unshaken. He firmly refused to purchase life at the expence of truth and honour. After various unsuccessful efforts to persuade him to make his peace with the church, by timely submission, the council proceeded to degrade him from his priestly office; and after proclaiming the awful sentence, which condemned him as an obstinate heretic, delivered him over to the secular power. On the sixth day of July, 1415, Huss was led to the fatal pile, where he suffered death with the intrepidity of a resolute mind, supported by the consciousness of rectitude, and by the firm conviction of religious faith, which, happily for the oppressed, are not the exclusive privileges of any sect, but bestow their animating influence on the persecuted advocates of every varying shade of theological belief." *p. 62, 63.*

The pontifical household being dispersed upon the deposition of John, "Poggio remained at Constance, for the purpose of embracing any opportunity which might then occur of improving his own interest, or that of his friend." Having much leisure, he visited the baths of Baden, of which place, and the manners of the people, he gives a particular account in a letter to a friend. "Soon after his return to Constance, the council proceeded to the trial of Jerome of Prague, an intimate friend and associate of John Huss. When Jerome was apprized of the arrest and imprisonment of his brother reformer, he deemed himself bound in honour to repair to Constance, to administer to him comfort and assistance. He accordingly arrived in that city on the

24th April, 1415. But alarmed by the violence of spirit which seemed to rage against reputed heretics, he soon fled from Constance, and went to Überlingen, whence he sent to the council to demand a safe conduct. Instead of this instrument of protection, the members of that assembly addressed to him a citation to appear before them, and answer to a charge of heresy. Justly dreading the consequences of encountering the prejudices of the ecclesiastical dignitaries, whose morals and principles he had so often branded with infamy, he refused to obey this citation, and set off on his return to Bohemia. He proceeded without molestation as far as Hirsaw; but there he was arrested by the officers of the Duke of Sultzbach, who sent him in chains to Constance. Immediately after his arrival in that city, he underwent an examination, after which he was committed to prison. The severity which he there experienced, the importunity of some of his prosecutors, and his solitary meditations on the dreadful catastrophe of Huss, at length shook his constancy, and on the fifteenth of September, 1415, he read in open council a recantation of his errors. At this price he purchased a relaxation of the rigour of his confinement; but, notwithstanding the remonstrances of Zabarella, and of three other cardinals, who contended, that by his renunciation of error he had satisfied public justice, he was detained in custody. In the course of a few months after his recantation, new articles of impeachment were exhibited against him. To these he pleaded in a solemn assembly of the council, held for that purpose, on the twenty-sixth of May, 1416. Poggio, who was present at this second trial of Jerome, gave an interesting account to his friend, which is thus introduced. "Soon after my return from Baden to Constance, the cause of Jerome of Prague, who was accused of heresy, came to a public hearing. The purport of my present letter is to give you an account of this trial, which must of necessity be a matter of considerable interest, both on account of the importance of the subject, and the eloquence and learning of the defendant. I must confess that I never saw any one who in pleading a cause, especially a cause on the



issue of which his own life depended, approached nearer to that standard of ancient eloquence which we so much admire. It was astonishing to witness with what choice of words, with what closeness of argument, with what confidence of countenance he replied to his adversaries. So impressive was his peroration, that it is a subject of great concern, that a man of so noble and excellent a genius, should have deviated into heresy. On this latter point, however, I cannot help entertaining some doubts. But far be it from me to take upon myself to decide in so important a matter. I shall acquiesce in the opinion of those who are wiser than myself."

p. 76—78.

As the whole of this address is too long to be inserted in our work, we must content ourselves with the reporter's observations, with which it closes.

"He was never terrified by the murmurs of his adversaries, but uniformly maintained the firmness and intrepidity of his mind. It is a wonderful instance of the strength of his memory, that though he had been confined three hundred and forty days in a dark dungeon, where it was impossible for him to read, and where he must have daily suffered from the utmost anxiety of mind, yet he quoted so many learned writers in defence of his opinions, and supported his sentiments by the authority of so many doctors of the church, that any one would have been led to believe, that he had devoted all the time of his imprisonment to the peaceful and undisturbed study of philosophy. His voice was sweet, clear, and sonorous, his action dignified, and well adapted either to express indignation or to excite compassion, which, however, he neither asked nor wished for. He stood undaunted and intrepid, not merely contemning, but like another Cato, longing for death. He was a man worthy to be had in everlasting remembrance. I do not commend him for entertaining sentiments hostile to the constitution of the church; but I admire his learning, his extensive knowledge, the suavity of his eloquence, and his ability in reply. But I am afraid that all these endowments were bestowed on him by nature,

in order to effect his destruction. As he was allowed two days for repentance, several learned men, and amongst the rest the cardinal of Florence, visited him, with a view of persuading him to change his sentiments, and turn from the error of his ways. But as he pertinaciously persisted in his false notions, he was condemned as guilty of heresy, and consigned to the flames. No stoic ever suffered death with such constancy of mind. When he arrived at the place of execution, he stripped himself of his garments, and knelt down before the stake, to which he was soon after tied with wet ropes and a chain. Then great pieces of wood, intermixed with straw, were piled as high as his breast. When fire was set to the pile, he began to sing a hymn, which was scarcely interrupted by the smoke and flame. I must not omit a striking circumstance, which shews the firmness of his mind. When the executioner was going to apply the fire behind him, in order that he might not see it, he said, come this way, and kindle it in my sight, for if I had been afraid of it, I should never have come to this place. Thus perished a man in every respect exemplary, except in the erroneousness of his faith. I was a witness of his end, and observed every particular of its process. He may have been heretical in his notions, and obstinate in persevering in them, but he certainly died like a philosopher. I have rehearsed a long story, as I wished to employ my leisure in relating a transaction which surpasses the events of ancient history. For neither did Mutius suffer his hand to be burnt so patiently as Jerome endured the burning of his whole body; nor did Socrates drink the hemlock so cheerfully as Jerome submitted to the fire."

p. 86—88.

From this account of Jerome, the author takes an opportunity to exhibit the character of Poggio; and among other things observes, "The feeling manner in which he describes the trial and execution of Jerome, evinces a heart, which daily intercourse with bigotted believers, and licentious hypocrites could not deaden to the impulses of humanity."

p. 89.

(To be concluded in our next.)

LXXXIV. LECTURES on the Gospel of St. Matthew; delivered in the Parish Church of St. James, Westminster, in the Years 1798, 1799, 1800, and 1801. By the Right Rev. BEILEY PORTEUS, D. D. Bishop of London. In Two Volumes, 8vo.

THESE lectures are twenty-four in number, occupying between seven and eight hundred pages; the subjects of which we shall give in their order. The first contains a compendious view of the sacred writings, in which, after instructions for using the scriptures profitably, the learned author proceeds to state the design of his work.

"To assist you in this most important and necessary work is the design of these lectures; and in the execution of this design I shall have these four objects principally in view."

"1st. To explain and illustrate those passages of holy writ, which are in any degree difficult and obscure.

"2dly. To point out, as they occur in the sacred writings, the chief leading fundamental principles and doctrines of the Christian religion.

"3dly. To confirm and strengthen your faith, by calling your attention to those strong internal marks of the truth and divine authority of the Christian religion, which present themselves to us in almost every page of the Gospel.

"4thly. To lay before you the great moral precepts of the Gospel, to press them home upon your consciences and your hearts, and render them effectual to the important ends they were intended to serve; namely, the due government of your passions, the regulation of your conduct, and the attainment of everlasting life.

P. 23.

Lecture II. Matth. ii.—The Arrival and Offerings of the Wise Men at Jerusalem.

After noticing the arguments to support the testimony of the evangelists, and the correctness of the genealogy of our Lord, the principal subject of this lecture is introduced, and the following account of the wise men is given.

"The name of these persons, whom our translation calls *wise men*, is in the original *μαγοι*, in the Latin language, *magi*, from whence is derived our English word magicians. The

Magi were a sect of ancient philosophers, living in the eastern part of the world, collected together in colleges, addicted to the study of astronomy, and other parts of natural philosophy, and highly esteemed throughout the east, having juster sentiments of God and his worship than any of the ancient heathens; for they abhorred the adoration of images made in the form of men and animals; and though they *did* represent the Deity under the symbol of fire (the purest and most active of all material substances) yet they worshipped *one only God*; and so blameless did their studies and their religion appear to be, that the prophet Daniel, scrupulous as he was to the hazard of his life, with respect to the Jewish religion, did not refuse to accept the office which Nebuchadnezzar gave him, of being master of the magi, and chief governor over all the wise men of Babylon". They were therefore evidently the fittest of all the ancient heathens to have the first knowledge of the Son of God, and of salvation by him imparted to them.

"The country from whence they came is only described in St. Matthew as lying east from Judea, and therefore might be either Persia, where the principal residence of the magi was, or else Arabia, to which ancient authors say they did, and undoubtedly they easily might extend themselves; which it is well known abounded in the valuable things that their presents consisted of; and concerning which the seventy-second psalm (plainly speaking of the Messiah) says, 'The kings of Arabia and Saba, 'or Sabaa,' (an adjoining region), shall bring gifts; and again, 'unto him shall be given of the gold of 'Arabia.'

"Supposing this prophecy of the Psalmist to point out the persons whose journey the Evangelist relates, it will also determine what their station or rank in life was, namely *kings*, 'the kings of Arabia and Saba.' Of this circumstance St. Matthew says nothing directly, but their offerings are a sufficient evidence that their condition could not be a mean one; and though there is certainly no proof, there is on the other hand no improbability of their being lords of small sovereignties, which might afford

them a claim, according to the ancient usage of that part of the world, to the name of kings. For we read in Scripture not only of some small towns or tracts that had each of them their king, but of some also which could not be very large, that had each of them several †.

"What number of the wise men or magi came to our Lord is entirely unknown, and perhaps that of three was imagined for no other reason, than because the gifts which they brought were of three sorts. The occasion of their coming is expressed by St. Matthew in their own words: 'Where is he which is born King of the Jews?' for we are come to worship him." p. 35—38.

The means by which the magi received information of the birth of Christ is next noticed, and the lecture closes with pertinent inferences from the subject, to prove the veracity of the sacred scriptures.

Lecture III. Matth. iii.—History and Doctrines of John the Baptist.

Lecture IV. Matthew iv. former part.—Temptation of Christ in the Wilderness.

In this lecture the learned author proves, that the temptation of our Lord in the wilderness was a real transaction, and not a vision, as some have insinuated.

Lecture V. Matth. iv. latter part.—Choice of the Apostles.—Beginning of Miracles.

Lecture VI. Matth. v.—Our Lord's Sermon on the Mount.

The blessedness of the meek is thus described, "That the *meek* of all others should be destined to inherit the earth, is what one should not naturally have expected. If we may judge from what passes in the world, it is those of a quite opposite character, the bold, the forward, the active, the enterprising, the rapacious, the ambitious, that are best calculated to secure to themselves that inheritance. And undoubtedly, if by inheriting the earth is meant acquiring the wealth, the grandeur, the power, the property of the earth, these are the persons who generally seize on a large proportion of these good things, and leave the meek and the gentle far behind them in this unequal contest for such advantages. But it was far other things than these our Lord had

in view. By *inheriting the earth*, he meant inheriting those things which are, without question, the greatest *blessings* upon earth, calmness and composure of spirit, tranquillity, cheerfulness, peace, and comfort of mind. Now these, I apprehend, are the peculiar portion and recompense of the *meek*. Unassuming, gentle, and humble in their deportment, they give no offence, they create no enemies, they provoke no hostilities, and thus escape all that large proportion of human misery which arises from dissensions and disputes. If differences do unexpectedly start up, by patience, mildness, and prudence, they disarm their adversaries, they soften resentment, they court reconciliation, and seldom fail of restoring harmony and peace. Having a very humble opinion of themselves, they see others succeed without uneasiness, without envy; having no ambition, no spirit of competition, they feel no pain from disappointment, no mortification from defeat. By bending under the storms that assail them, they greatly mitigate their violence, and see them pass over their heads almost without feeling their force. Content and satisfied with their lot, they pass quietly and silently through the crowds that surround them; and encounter much fewer difficulties and calamities in their progress through life, than more active and enterprising men. This even tenor of life may indeed be called by men of the world flat, dull, and insipid. But the meek are excluded from no rational pleasure, no legitimate delight; and as they are more exempt from anxiety and pain than other men, their sum total of happiness is greater, and they may in the best sense of the word be fairly said *to inherit the earth*." p. 138—140.

Lecture VII. Matth. vi. and vii.—Continuation of the Sermon on the Mount.

Lecture VIII. Matth. viii.—Conduct and Character of the Roman Centurion.

Lecture IX. Matth. x.—Our Lord's Instructions to his Apostles.

On the 34th verse of the chapter, which is the subject of this lecture, the author discourses at large. The illustration of this passage, and the arguments to support it, are as follow:

"The promulgation of my religion

\* Josh. x. 5. † Jerem. xxv. 20—26.

will be productive of much dissension, cruelty, and persecution; not only to you, but to all those who for many ages afterwards shall preach the gospel in purity and truth. The true *cause* of this will be the wickedness and the ferocious passions of men; but the occasion and the *pretence* for it will be the holy religion which you are to promulge. In this sense, and in this only it is, that I may be said to bring a sword upon earth; but they who *really* bring it, are the open enemies, or pretended friends of the Gospel.

"Still it is said by the adversaries of our faith, that however these words may be interpreted, the fact is, that Christians themselves have brought a sword, and a most destructive sword upon earth; that they have persecuted one another with inconceivable rancour and fury; and that their dissensions have produced more bloodshed, misery, and desolation among mankind, than all the other wars of contending nations put together.

"To this I answer, in the first place, that the charge, as here stated, is not true. It is not true that wars of religion have been more frequent and more sanguinary than any others. On the contrary, it may be proved in the clearest manner, from the most authentic facts, that by far the greatest number of wars, as well as the longest, most extensive, and most destructive, have been owing to causes purely political, and those too sometimes of the most trivial nature. And if we can allow men to harass and destroy one another for a mere point of honour, or a few acres of land, why should we think it strange to see them defending, with the same heat and bitterness, what they conceive to be the most essential requisite to happiness, both here and hereafter?

"2dly, I must observe, that a very large part of those animosities, wars, and massacres, which have been usually stiled *religious*, and with the entire guilt of which Christianity has been very unjustly loaded, have been altogether, or at least in a great measure, owing to causes of a very different nature; to the ambition, the resentments, the avarice, the rapacity of princes and of conquerors, who assumed the mask of religion to veil their real purposes; and who

pretend to fight in the cause of God and his church, when they had in reality nothing else in view than to advance their power or extend their dominions. All history is full of instances of this kind.

"3dly. It should be remembered, that the wildest excesses of religious persecution did not take place till the world was overrun with barbarity, ignorance, bigotry, and superstition; till military ideas predominated in every thing, in the form of government, in the temper of the laws, in the tenure of lands, in the administration of justice itself; and till the Scriptures were shut up in a foreign tongue, and were therefore unknown to the people. It was not therefore from the Gospel, but from a total *ignorance* of the Gospel, from a total perversion of its true temper, genius, and spirit, that these excesses and enormities arose.

"4thly. That this is the real truth of the case, appears demonstrably from this circumstance, that when after the reformation the Scriptures were translated into the several vernacular languages of Europe, and the real nature of the Christian revelation became of course more generally known, the violence of persecution began to abate; and as the sacred writings were more and more studied, and their true sense better understood, the baneful spirit of intolerance lost ground every day, and the divine principle of Christian charity and benevolence has been continually gaining fresh strength; till at length, at the present moment, persecution by Christians, on the score of religion only, has almost entirely vanished from the face of the earth; and we may venture to predict, that wars of religion, strictly so called, will be heard of no more." p. 239—242.

Lecture X. Matthew xii.—Observation of the Sabbath.—Demoniacs.—Blasphemy against the Holy Ghost.

The *rest* of the Sabbath the author keeps principally in view, and enforces its observation; among other remarks we notice the following:

"This *rest* is plainly infringed, whenever the lower classes of people continue their ordinary occupations on the Sabbath, and whenever the higher employ their servants and their cattle on this day in needless labour. This, however, we see too

frequently done, more particularly by selecting Sunday as a day for travelling, for taking long journeys, which might as well be performed at any other time. This is a direct violation of the fourth commandment, which expressly gives the sabbath as a day of rest to our servants and our cattle.

"This temporary suspension of labour, this refreshment and relief from incessant toil, is most graciously allowed, even to the brute creation, by the great Governor of the universe, whose mercy extends over *all* his works. It is the boon of heaven itself; it is a small drop of comfort thrown into their cup of misery; and to wrest from them this only privilege, this sweetest consolation of their wretched existence, is a degree of inhumanity for which there wants a name, and of which few people I am persuaded, if they could be brought to reflect seriously upon it, would ever be guilty." p. 255, 256.

Lecture XI. Matth. xiii.—Nature and use of Parables.

Lecture XII. Matthew xiii. continued.—Parable of the Sower explained.

Lecture XIII. Matth. xiii. continued.—Parable of the Tares explained.

Lecture XIV. Matthew xiv.—History of Herod and Herodias.—Death of John the Baptist.

From the remarks arising from the circumstances connected with the murder of John, we select the following:

"We here see a fatal proof of the extreme barbarities to which that most diabolical sentiment of revenge will drive the natural tenderness even of a female mind; what a close connection there is between crimes of apparently very different complexion; and how frequently the uncontrolled indulgence of what are called the softer affections, lead ultimately to the most violent excesses of the malignant passions. The voluptuary generally piques himself on his benevolence, his humanity, and gentleness of disposition. His claim even to those virtues is at the best very problematical; because, in his pursuit of pleasure, he makes no scruple of sacrificing the peace, the comfort, the happiness of those for whom he pretends the tenderest affection, to

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the gratification of his own selfish desires. But however he may preserve his good humour, when he meets with no resistance, the moment he is thwarted and opposed in his flagitious purposes, he has no hesitation in going any lengths to gain his point, and will fight his way to the object he has in view through the heart of the very best friend he has in the world. The same thing we see in a still more striking point of view, in the conduct of Herodias. She was at first only a bold, unprincipled libertine, and might perhaps be admired and celebrated, as many others of that description have been, for her good temper, her sensibility, her generosity to the poor; and with this character she might have gone out of the world, had no such person as John arisen to reprove her and her husband for their profligacy, and to endanger the continuance of her guilty commerce. But no sooner does he rebuke them as they deserved, than Herodias shewed that she had other passions to indulge besides those which had hitherto disgraced her character; and that, when she found it necessary to her pleasures, she could be as cruel as she had been licentious; could contrive and accomplish the destruction of a great and good man, could feast her eyes with the sight of his mangled head in a charger, could even make her own poor child the instrument of her vengeance, and, as I am inclined to think, a *reluctant* accomplice in a most atrocious murder.

"Here is a most awful lesson held out, not only to the female sex, but to both sexes, to persons of all ages and conditions, to beware of giving way to any one evil propensity in their nature, however it may be disguised under popular names, however indulgently it may be treated by the world, however it may be authorized by the general practice of mankind; because they here see, that they may not only be led into the grossest extravagancies of that individual passion, but may also be insensibly betrayed into the commission of crimes of the deepest dye, which in their serious moments they always contemplated with the utmost horror." p. 377—379.

Lecture XV. Matthew xvii.—The Transfiguration of Christ.

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Lecture XVI. Matth. xviii.—Making our brother to offend.—Parable of the Unforgiving Servant.

In discoursing upon the first subject in this Lecture, the peculiar meaning of the word *offend* is stated to be “a causing any one to fall from his faith, to renounce his belief in Christ by any means whatever; and against every one that makes use either of violence or artifice to terrify or seduce the sincere, and humble, and unsuspecting believer in Christ from his faith and obedience to his divine Master, the severest woes and the heaviest punishments are here denounced.” Vol. ii. p. 33.

The various modes of making our brother to offend are considered, among which our attention is engaged by the following:

“A bad example, though it operates fatally, operates comparatively within a small circumference. It extends only to those who are near enough to observe it, and fall within the reach of the poisonous infection that it spreads around it; but the contagion of a licentious publication, especially if it be (as it too frequently is) in a popular and captivating shape, knows no bounds; it flies to the remotest corners of the earth; it penetrates the obscure and retired habitations of simplicity and innocence; it makes its way into the cottage of the peasant, into the hut of the shepherd, and the shop of the mechanic; it falls into the hands of all ages, ranks, and conditions; but it is peculiarly fatal to the unsuspecting and unguarded minds of the youth of both sexes, and to them its ‘breath’ is poison and its touch is death.”

“What then have they to answer for, who are every day obtruding these publications on the world, in a thousand different shapes and forms; in history, in biography, in poems, in novels, in dramatic pieces; in all which the prevailing feature is *universal philanthropy and indiscriminate benevolence*; under the protection of which the hero of the piece has the privilege of committing whatever irregularities he thinks fit; and while he is violating the most sacred obligations, insinuating the most licentious sentiments, and ridiculing every thing that looks like religion, he is nevertheless held up as a model of virtue; and though he may perhaps

be charged with a few little venial foibles, and pardonable infirmities, (as they are called) yet we are assured that he has notwithstanding *the very best heart in the world*. Thus it is that the principles of our youth are insensibly, and almost unavoidably corrupted; and instead of being inspired, as they ought to be, even upon the stage, with a just detestation of vice, they are furnished with apologies for it, which they never forget, and are even taught to consider it as a necessary part of an accomplished character.

“And as if we had not enough of this disgusting nonsense and abominable profligacy in our own country, and in our own language, we are every day importing fresh samples of them from abroad, are ingrafting foreign immorality on our own native stock, and introducing characters on the stage or into the closet, which are calculated to recommend the most licentious principles, and favour irregularities and attachments that deserve the severest reprehension and punishment.” Vol. ii. p. 41—43.

Lecture XVII. Matth. xix.—The Means of attaining Eternal Life.—Difficulty of a Rich Man entering into the Kingdom of Heaven.

Lecture XVIII. Matthew xxii.—Parable of the Marriage Feast.—Insidious Questions put to Christ.—Two great Commandments.

Lecture XIX. Matth. xxiv.—Our Lord's Prediction of the Siege and Destruction of Jerusalem.

Lecture XX. Matth. xxiv. xxv.—Further Remarks on the same Prophecy.—Parables of the Ten Virgins and of the Talents.—Day of Judgment.

Lecture XXI. Matth. xxvi.—Institution of the Lord's Supper.—Our Lord's Agony in the Garden.—Betrayed by Judas.—Carried before the High Priest.

Lecture XXII. Matthew xxvii.—Christ carried before Pilate—tried—condemned—and crucified.

Lecture XXIII. Matthew xxvii. xxviii.—Doctrine of Redemption.—Burial and Resurrection of our Blessed Lord.

Lecture XXIV. Matth. xxviii.—Mysteries of Christianity.—Conclusion of the Gospel of St. Matthew, and of the Lectures.

LXXXV. JACKSON'S JOURNEY from  
INDIA towards ENGLAND, in the  
Year 1797.

(Concluded from page 285.)

FOR the journey from BAGDAD to CONSTANTINOPLE Mr. Jackson assumes a new habit, of which he gives the following account: "My Tatar<sup>\*</sup> dress being ready, as well as the trappings of my horse, I began to prepare for my departure from BAGDAD. Though I was to travel under the title of consul, yet it was necessary to wear the Tatar dress, to avoid being insulted by the populace, as is always the case when they discover an European, whom they call Fringui. I had also my head shaved, which I found to be of great service, as it kept me cool, and was more convenient to me in wearing the Tatar dress." p. 105, 106.

"My dress consisted of a yellow cap, about a foot high, broad at top, and almost flat, but becoming gradually narrower till it fitted the head. The lower part of the cap was covered all round with black lambskin about four inches deep, the inside lined and quilted, and in the upper part stuffed with wool extremely tight. Being thus calculated to resist any weapon, it is an excellent safeguard to the head. This cap, which, being very heavy, feels unpleasant at first, is called a *culpack*, and is only worn by the Tatars. My other articles of apparel were a brown cloth coat trimmed with a broad black silk binding, wrapped quite round the body, with short wide sleeves, and hanging down to the calf of the leg; blue Turkish trousers, trimmed with black silk binding, made very wide, but buttoning tight round the small of the leg; and strong red boots to pull over the trousers as high as the calf of the leg. The under dress is a Turkish gown, with long sleeves, buttoning close round the wrist, and a shirt without a collar. Turks of all descriptions have the neck entirely bare. The Tatars wear drawers; but I wore a pair of strong leather

breeches under my trousers, which I found of very great service. A cummerband about six yards long was tied very tightly round my waist, and in this I hung a brace of pistols, beside having a large Turkish sabre fastened round my middle with a belt. My European clothes, and whatever I had not immediate occasion for, I had packed up in wax cloth; shirts, stockings, and other necessities that I should have occasion for on the journey, I had put into a leather pouch, which was fastened behind the saddle." (With this description is a plate.) p. 107—109.

At *DIABEKIR* "the author caught some locusts of an extraordinary size, and very thick in proportion to their length. They have no wings, move slowly, and are easily taken. I soon found it necessary to be careful that they did not bite me, for I am persuaded that they could easily have bitten my finger to the bone. I tried one with a twig about as thick as a quill, which it bit through instantly. I then dissected one, and on examining one of its grinders, found it nearly as large as a human tooth, and so hard, that I was not able to make any impression on it with my penknife. The grinders were nearly the colour of mahogany.

"Finding that we were not molested by flies or other insects, and ascribing this circumstance to the excessive heat of the sun at this season, I made an experiment on one of these large locusts, by exposing it to the sun, which actually killed it in less than an hour. I also found that flies, when exposed in the middle of the day, fell down almost instantly; and that all kinds of insects must either get into some shade, or inevitably perish." p. 139, 140.

In a description of *DIABEKIR*, the Author writes:

"I visited the manufactories, of which there are great numbers. They manufacture copper, iron, wool, cotton, silk, and several other staples. Some of their wool is very fine, and the weavers are numerous. People of the same trade usually live together; thus, one street contains nothing but weavers; another street, shoemakers; another, smiths, &c. Their leather is very good, and they work it exceedingly well. I had cases made for my pistols, which were executed very neatly. Here are a

\* In a note towards the beginning of the work it is noticed that this word is "usually, but very improperly, written Tatar." See Cambell's Journey over-land to India, and other works. It is pronounced *Tatár*, the accent being on the last syllable.

great many dyers, and the waters of the *TIGRIS* are said to be peculiarly adapted to the purposes of that trade.

"In some branches these people are equal, if not superior, to many Europeans; but the weavers are very inferior to the English; and the cloth they make, whether of woollen, cotton, or silk, is always very narrow. They entertain a very high opinion of the British manufactures, and the very name of an Englishman is sufficient to gain the greatest respect.

"People of all descriptions seem here to enjoy much liberty. The various sects of Christians have their chapels and churches, and each follows his own mode of worship without molestation." p. 161—163.

Facing page 179 is a plate, representing a portable spinning machine, used at *KESSERECK* and *GERMILLY* in *ARMENIA*, by which one man spins two threads, twists the two threads he has spun before, and turns the wheel at the same time.

Among some of the manners and customs noticed, we think the following merits attention.

"At one o'clock we arrived at the encampment of *HASSAN CHILLABAY*; for here also the inhabitants, having quitted the town, which was about two miles distant, had encamped on a hill.

"I now found that we could not proceed farther without a very strong guard.

"The people belonging to the tent wherein we rested were very attentive, and I was fortunate in cultivating the friendship of the women, who took some pains to provide such food and refreshment as they thought I should like best. I had also a favourable opportunity of observing their manners and customs.

"The whole of the cattle belonging to these encampments are driven every morning into such of the valleys as contain the greatest plenty of water and vegetation, where they are watched all day by two or three persons employed for that purpose, and in the evening are brought back again. The tents are always pitched in a circle, and the cattle remain all night in the centre.

"The people rise at dawn of day, and the first employment of the women is to milk their cows and goats, which are immediately sent off again

to pasture. The women then put the milk into a sort of bottle made of a goat's skin, every part of which is sewed up except the neck; but when they are churning, the neck is tied with a string close and tight enough to prevent the milk running out. They then fix three strong sticks in the ground, in a form something like what we often use in raising weights, only on a smaller scale. From these they suspend the goat's skin tied by each end, and continue shaking it backward and forward till it becomes butter; and they easily know when it is ready by the noise it makes. They then empty the skins into a large vessel, skim off the butter, put hot water into the skin to clean it, and hang it up to dry.

"Besides this employment, they have also to bake bread every morning for the day's consumption; for all this work is performed by the women. The bread is baked on large iron plates, as in many parts of *EUROPE*; but should any of the women happen to lie longer than usual in the morning, so as not to be able to get their work done before the sun becomes hot, they not only have to work in the sun, but are heartily laughed at by better housewives." p. 187—189.

In the course of the journey the author had an opportunity of witnessing the agility of his conductors. He says, "they would sometimes draw out of the ranks half a dozen on each side, and throw blunted spears, at which exercise these men are wonderfully dexterous, being able to pick up spears from the ground without quitting their horses. They have also a particular method of avoiding their opponents spears by hanging down on the opposite side of the horse, and thus exposing only one foot, yet at the same time going on full gallop. But though the men are at this exercise so much superior to Europeans, I was even more entertained by observing the motions of the horses, some of which were beautiful white Arabians. The horseman makes very little use of the reins on these occasions, and the horse is governed by the motions of the rider's body. If the latter lean towards the right or left, the horse will turn to that side, and if the motion be quick will gallop full speed. If the rider lean forward, the horse gallops straight on; and if the man raise his body upright, the

horse, though at that time on full speed, will stop in a moment, without the rider touching the bridle." *p.* 196, 197.

Amasia is considered by our Author to be a very pleasant situation, and he has given the representation of it in a plate.

"For nearly a mile above the town was a deep valley, in which were many gardens and orchards. There was also a fine stream of water running from the mountains that we had come over, on which were several mills.

"AMASIA is a very extensive and populous town, nearly as large as *Tocat*, and is surrounded by many lofty rugged mountains. The faces of these mountains have nearly half a mile of almost perpendicular height; and in one of these are several places cut in the solid rock, similar to a Hindoo pagoda, and which can only be approached by little narrow passes cut through the rock." *p.* 211, 212.

The method of watering this town deserves notice.

"The town is well watered, particularly the lower parts, by means of large wheels near thirty feet in diameter. These are turned by the stream, having a great many large buckets fastened to them. As the wheel turns round, these buckets empty themselves into troughs fixed within a few feet as high as the wheel. By this method they are enabled to keep up a continual stream of water, which is conveyed by pipes from the troughs to the hummums, fountains, &c." *p.* 212, 213.

A custom among the Grecian women is thus noticed. "At a village called *BENLEE*, we stopt half an hour at a Greek's house to refresh. The master of the house had two very beautiful daughters. The Greeks in general have handsome features; but these particularly attracted my attention. They, as well as the peasantry in general, had a very ridiculous custom of tying all their treasure round their necks; and I have actually seen some wear three or four hundred Venetian sequins perforated and fastened round their necks with silk strings. This custom, however, is confined to the unmarried part of the sex, wives having no ornament whatever on that part of their persons." *p.* 247, 248.

The author also notices the method used here of separating the corn from

the straw, and observed the same to be adopted in all countries where the rains are periodical. "They make a ring about forty yards round, sometimes of clay, and sometimes paved. They then bring their corn from the field, and throw it in a heap in the middle of the ring. They have a sledge too, which is sometimes drawn by bullocks, sometimes by horses, and some of these have pieces of iron driven into the bottom, to cut the straw as it goes round, though in others I have seen flint stones fastened to the bottom. Upon the sledge is a heavy weight. Beside the person who drives the cattle, another is employed with a fork in tossing the straw from the ring, if the grain is extracted, and taking fresh from the heap in the middle. In this manner they are enabled to continue till they have extracted the whole of their corn, without being in any danger of having it spoiled by rain. This is much quicker, and easier too, than our mode of thrashing in *ENGLAND*." *p.* 249, 250.

The Author thinks the same method might be adopted in England, under covered buildings, much to the advantage of agriculture.

The last mechanical object which engaged the Author's attention is of some importance, and thus noticed. "On the river *DANUBE*, below *PESTE*, are many floating corn-mills, which are admirably adapted for the purpose. The vessels on which the mills are built are always kept afloat and at anchor in the middle of the stream; the wheel is turned by the current, and I am of opinion, that mills built on a similar construction might be made serviceable on the river *THAMES*, without obstructing the navigation; for we have too many instances of flour and bread advancing in price, on account of the mills in the neighbourhood not being able to raise a sufficient supply, particularly in dry seasons." *p.* 275, 276.

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LXXXVI. *TRAVELS through Sweden, Finland, and Lapland, to the North Cape, in the Years 1798 and 1799. By JOSEPH ASCERBI. In Two Volumes. Illustrated with Seventeen elegant Engravings. 4to.*

THE first volume contains thirty chapters, to which is prefixed a portrait of the author, engraved by

P. W. Tomkins, historical engraver to her Majesty, from a painting by P. Violet.

Chap. I. delineates the mode of travelling in Sweden, compared with other countries, informing us there is no regular conveyance even between the country and the capital; none, for example, between Gothenburg and Stockholm; Stockholm and Gelfe; Gelfe and Upsala; or the other principal towns of the provinces. A comparison is made between the conveniences of travelling in Sweden and Italy. The author observes, that between Helsingberg and Stockholm, a distance of near four hundred miles, nothing that can be considered as an inn is to be met with. The horses are so little, lean, and feeble, as to render it necessary to employ seven to draw a carriage, for which in Germany they only use three: they are put to the carriage four a breast in the first line, and three in the second; and the author says, 'we were attended by five or six peasants, who had each a horse in our caravan; and deeming it good policy to whip up their neighbour's horses while they spared their own, they fell often a quarrelling, and sometimes dealt about blows among themselves as well as among each other's horses. Such a Babylonish confusion is not, I believe, to be met with in any other part of the world. At every post-house a register is put into your hands, under the denomination of a day-book, in which travellers set down their names, their state or condition in life, whence they came, and whither they are going, and if they have been satisfied, or otherwise, with the postillion, or rather the peasant. Warberg is noticed in passing through it, and of Gothenburg the author observes, that it is the second city of the kingdom. Its environs are almost every where naked, barren and dreary. They present an uniform scene of small eminences of black rock, where nature cannot by any power of art be forced to produce vegetation. The harbour exhibits a similar confusion of rocks, not more pleasing to the eye, and some little craggy isles of a rugged and forbidden aspect. As to the interior of the town, it resembles in some respects the towns of Holland, having canals, with rows of trees along their margin, regularly cut or clipped

in the Dutch fashion. The trade and manners of the inhabitants are noticed, and the chapter concludes with a respectful mention of the apothecaries of Gothenburg, who, having the advantage of a liberal education, are considered as superior to the same class of men in many other places.

Chap. II. contains the journey from Gothenburg to Stockholm, and first notices Trolhätta, a place where the admirers of natural beauties, if they could be tolerably accommodated, would be tempted to stop for several days, as it is scarcely possible in less time to have any satisfactory view of the famous cataracts, and the canal, which is one of the boldest and most amazing works of the kind in the world. The cataracts are a series of cascades, formed by the river Götha, which issues from the lake of Wennerp; and being united after many breaks, falls in its whole and undivided stream from a height of upwards of sixty feet, into an unfathomable abyss of water. The canal of Trolhätta has been wrought through the midst of rocks by the means of gunpowder, and may justly be considered as in some respects characteristic of the Swedish nation; for it represents them as they are, prone to the conception of grand enterprizes, and distinguished by mechanical invention. As a work of art, and of bold and persevering design, it is not too much to say, that it is the first in the world, even the Duke of Bridgewater's canal in England, and that of Languedoc in France, not excepted.

At Trolhätta a book is presented to strangers when they are about to leave the place, and they are requested to inscribe their names in it, with some motto relative to the impression made on their minds by the falls; or other local circumstances. From this book the author has recorded some extracts.

The treatment of horses in Sweden is next noticed. These animals stand or lie on perforated boards, like soldiers in barracks. This practice has been approved by the Veterinary Colleges of both Stockholm and Copenhagen, and universally adopted by the royal and other great families, on account of its salutary effect on the foot of the horse. In countries where the horses stand in a



hot-bed produced by their own litter, their feet become tender, and subject to divers disorders; but you very seldom see a lame or foundered horse in Sweden or Denmark, which, if it is not to be ascribed to the skill of the licensed farriers, who are, at least in the Danish dominions, all brought up in the Veterinary College, may, to a certain degree, be owing to the manner of keeping the horse on boards instead of straw.

The cultivation of the country is next described, and the arrival at Stockholm, on which occasion the author and his friend experience much kindness from Mr. Malmgrein, of whom the most respectful mention is made and his general character given.

Chap. III. Topographical description of Stockholm. "The grand and most distinguishing feature in the locality of that city, namely, being situated on islands, amidst gulfs and lakes, is destroyed by the ice. The same water which divides the inhabitants of the different quarters in summer unites them in winter. It becomes a plain which is traversed by every body. The islands are islands no longer: horses in sledges, phaetons, and in vehicles of all sorts, placed on scates, scour the gulf and lakes by the side of ships fixed in the ice, and astonished as it were to find themselves in such company on the same element." p. 39.

"There is no part of this great mass of water that is not arrested and subdued by the frost, except the current under the north bridge, and on the south near the king's stable. Here the water, which during the keenest frost dashes and foams with great noise through the arches of the bridge, sends up majestic clouds of vapour to a considerable height in the atmosphere, where, in the extreme rigour of winter, being converted by the intenseness of the cold into solid particles, they are precipitated down through their weight, and presenting their surface to the sun, assume the appearance of a shower of silver sand reflecting the solar rays, and adorned with all manner of colours. In the interior of Stockholm, throughout all its different quarters, every thing in winter in like manner undergoes a sudden change. The snow that begins to fall in the latter weeks of autumn covers and hides the streets for

the space of six months, and renders them more pleasant and convenient than they are in summer or autumn, at which seasons, partly on account of the pavement, and partly on account of the dirt, they are often almost impassable. One layer of snow on another, hardened by the frost, forms a surface more equal and agreeable to walk on, which is sometimes raised more than a yard above the stones of the street. You are no longer stunned by the irksome noise of carriage wheels, but this is exchanged for the tinkling of little bells, with which they deck the horses before the sledges. The only wheels now to be seen in Stockholm are those of small carts employed by men servants of families to fetch water from the pump in a cask. This compound of cart and cask always struck me as a very curious and extraordinary object, insomuch that I once took the trouble of following it, in order to have a nearer view of the whimsical robe in which the frost had invested it, and particularly of the variegated and fantastical drapery in which the wheels were covered and adorned. This vehicle, with all its appurtenances, afforded to a native of Italy a very singular spectacle. The horse was wrapped up, as it seemed, in a mantle of white down, which, under his breast and belly, was fringed with points and tufts of ice. Stalactical ornaments of the same kind, some of them to the length of a foot, were also attached to his nose and mouth. The servant that attended the cart had on a frock, which was encrusted with a solid mass of ice. His eye-brows and hair jingled with icicles, which were formed by the action of the frost on his breath and perspiration." p. 40, 41. This cart, and one of the small sledges used for the conveyance of goods or luggage, are represented in an engraving, which also exhibits a view of the Mint.

"The season of summer, at which time the nobility and gentry retire to their country houses, which are fitted up with great magnificence and luxury. Those villas are for the most part pleasantly situated, and embellished by works of art, which second and improve the efforts of nature. You there find hot-houses, in which they raise peaches, pine-apples, grapes, and other fruits. All kinds of wines, liquors, and other delicacies, are

lavished at the table of a Swedish gentleman, or rich manufacturer, or merchant in the country." p. 45.

In describing the diversions and amusements of the Swedes, their passion for cards and gaming is particularly noticed. The author presents his reader next with a view of the environs of Stockholm—Drottningholm—The Royal Palace—Annual Tournament at Drottningholm—The Royal Park at Stockholm—and the Royal Procession and Yearly Festival in the Park, of which festival the following description is given :

"On the twenty-fourth of June, or Midsummer-day, the king and royal family come to the park, where they take up their abode in tents for the remainder of the month, that is for the space of nearly a week. A camp is formed of the garrison of Stockholm, composed of two regiments of foot-guards, some companies of horse-guards, and a corps of artillery. Along the lines of the camp they raise poles or posts, adorned with branches of cyphers, and sometimes scutcheons with mottos or devices. At the foot of the posts are placed barrels of beer on wooden frames. About six or seven o'clock in the afternoon, on a particular signal, the barrels are opened, when each soldier is presented with a pipe, a loaf of bread, two herrings, and some money. All this is done at the expence of the officers. In the mean time the military music plays, and the soldiers begin for to drink and to dance. Upon each of the barrels sits a soldier, in the form of a Bacchus, or of some other figure more or less ridiculous. Those that are dressed up in this manner first taste the liquor and propose the toasts, which are generally numerous, and constantly accompanied with the cry of *vivat*, answering to the English huzza. When any of the royal family, or a general officer, chance to pass by, their healths are drank, and always with the same accompaniment of *vivat*. A kind of masquerade ensues for a short time, during which the soldiers amuse the people, that flock round them in the lines of the camp with songs, and indulge themselves in various freaks and acts of merriments. On the beating of the retreat every thing is submitted to the reign of order. Such festivals, without diminishing respect, certainly

tend to excite in the soldiery and people an interest and attachment to the royal family." p. 55, 56.

Chap. IV. The months of September and October, when the rains set in, and May and June, when the thaw commences, are extremely disagreeable. The precautions against the severities of winter are stoves and warm clothing; of the latter article the author writes, "I have often been greatly diverted at seeing a Swede, before he came into a room, divesting himself of his pelice, great coat, and upper shoes, and leaving them in the anti-chamber. The vestments or *exuvie* of ten persons are sufficient to load a large table." The amusements of the capital in winter—An account of the Swedish ladies—Their beauty—Accomplishments and manners—Women of another description—Character of a Swedish petit maitre—Spirit of society—Music and dinner-parties, follow next—Of the last article we have the following description :

"The Swedish dinner parties are expensive arrangements of shew and formality. It will often happen, that out of forty or fifty people, who appear in consequence of an invitation sent with all possible ceremony, and perhaps a week or a fortnight before the appointed day, scarcely three or four know one another sufficiently to make the meeting agreeable. A foreigner may still fare worse, and have the misfortune of being seated near a person totally unacquainted with any language but his own. Before the company sit down to dinner, they first pay their respects to a side table, laden with bread, butter, cheese, pickled salmon, and *liquor*, or brandy, and by the tasting of these, previous to their repast, endeavour to give an edge to their appetite, and to stimulate the stomach to perform its office. After this prelude, the guests arrange themselves about the dinner table, where every one finds at his place three kinds of bread, flat and coarse rye bread, white bread, and brown bread. The first sort is what the peasants eat; it is crisp and dry; the second sort is common bread; but the brown, last mentioned, has a sweet taste, being made with the water with which the vessels in the sugar houses are washed, and is the nastiest thing possible. All the dishes are at once put upon the table, but

no one is allowed to ask for what he likes best, the dishes being handed round in regular succession; and an Englishman has often occasion for all his patience, to wait till the one is put in motion on which he has fixed his choice. The Swedes are more knowing in this respect, and, like the French, eat of every thing that comes before them: and although the different dishes do not seem to harmonize together, yet such is the force of habit, that the guests find no inconvenience from the most opposite mixtures. Anchovies, herrings, onions, eggs, pastry, often meet together on the same plate, and are swallowed promiscuously. The sweet is associated with the sour, mustard with sugar, confectionaries with salt meat, or salt fish; in short, eatables are intermingled with a poetical licence, that sets the precepts of Horace at defiance.—

*Sed non ut placidis coceant immitia.*” p. 68.

The following anecdote may seem to illustrate the extreme passion of the Swedes for cards, the only amusement to fill up the interval between dinner and supper. “A nobleman of great rank having waited longer than usual for his dinner, and seeing that no preparation was made for it, went down to call his servants to an account, and to examine into the reason of the delay. He found his household, in imitation of their superiors, deeply engaged at cards. They excused themselves to their master by telling him, that they were now at the most interesting point of the game; and the butler, who had the greatest stake, took the liberty of explaining the case to his excellency, who could not in conscience but approve his reasons. However, being unwilling to wait for his dinner till the game was decided, he sent the butler to lay the cloth, while he himself sat down with the other servants, and managed the interest of that individual in his absence.” p. 69.

The formality and restraint of Swedish manners are next described—Costume of dress—Private suppers given by the king and royal family—Intercourse between the court and the people, and their mutual relations of condescension and respect—Great assemblies at the Royal Exchange, which are honoured by the presence of the royal family—Places of public

resort, and their expences—A club called the Society.

In noticing the intercourse between the court and the people, the author observes that “At the same time the most rigid observance of particular forms is exacted by the court of Stockholm, within what we may call its own precincts, there is no country where the king and princes mix more familiarly with the people than in Sweden. This makes the contrast the more striking; for it is a very different thing to be admitted to the private suppers given by the king, and the other branches of the royal family, and to stand exhibition at court. The king gives suppers in a domestic and friendly way twice, and sometimes three times a week.” At which times, and particularly at the Exchange Assembly, the king evidences much affability even to those who have never been introduced at court; of which description are many distinguished families among the gentry, clergy, and the mercantile class; for though they are not of noble birth, yet their education and respectability in society is deemed a sufficient title to these marks of attention.

Chap. V. Character of Gustavus III. king of Sweden, under whose reign the arts and sciences are represented to have been disregarded. On which account the author observes from the state of things at the time referred to in Sweden, “It would probably be made to appear, that neither the splendour of a throne, nor the protection of a prince are necessary, or even favourable, to the promotion of science. It would be seen that the most effectual patronage of learning is that which is derived from the public at large; and that the sciences, like commerce, are always worse for the interference of government. They resemble the sensitive plant, which shrinks from the touch of the purest and most delicate hand, but vegetates, flourishes, and perfectly unfolds itself, when left alone.” p. 87.

The character of the duke of Sudermania, and his conduct during the regency, with the encouragement given to animal magnetism at Stockholm. The character of the present king of Sweden—the state of religion—the liberty of the press, which is represented as nearly annihilated, and the state of the arts and sciences.

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Chap. VI. Remarks on academies, or learned societies; and a description of those established by Lewis XIV. in France. The effect of opinions and theoretical principles upon the fate of nations. Illustrating the latter proposition by instances from history, the author observes, "Whoever reflects on the usual effect of literature and science to awaken the genius of liberty, by exciting a spirit of free discussion on all subjects, by preserving the memory of the ancient republics, by quickening the perception of right and wrong, and vindicating the dignity of human nature, will be apt to consider the introduction of the arts and sciences into despotic governments as a political incongruity; unless, indeed, it be the intention of the prince to ameliorate the condition of the people, and raise them gradually to a participation of political power, in proportion to their advancement in knowledge." p. 100, 101.

Having shewn how far the public opinion may be directed or influenced by learned societies, the author proceeds to display the characteristics of these societies, and describes the academy of Belles Lettres, and the Swedish Academy, naming their members, and stating their proceedings and prizes, concluding with an account of some Swedish poets.

Chap. VII. contains accounts of other learned societies, particularly the academy of sciences at Stockholm; the classes into which it is divided, with the names and characters of the members in each class. The collection of models and machines which display much ingenuity and utility. The disposition of the Swedes for the arts and sciences is noticed, and the author, treating of literary societies, observes, that "when they are more extended, when numbers of strangers are introduced, when they are honoured with public celebrity, and the countenance and interference of kings and princes, simplicity and sincerity of intention, mutual goodness, and a love of truth, are exchanged for vanity, pomp, and faction." p. 136.

The character of the Swedes is thus delineated, after noticing that all the people, without exception, are taught to read, it is stated that "Gustavus III. who kept a watchful eye on every event that might influence the state of society, interdicted all men-

tion in the Swedish Journals of a French revolution, either good or bad. He wished the people not only to be prevented from thinking of it, and reasoning about it, but as much as possible to be kept in the dark as to its very existence. The effects to be desired or dreaded in any country from the productions of the press, are, no doubt, in proportion to the degree and extent of education which the people at large have received. It does not follow, from the circumstance of the Swedes being all taught to read, and attached to established tenets and modes of worship, that they should be an honest and good sort of people: this, however, is the case. The Swedes, I mean the peasantry, (for as to the inhabitants of towns, they are corrupt in proportion to their population, their commerce, and their luxury), are a frank, open, kind-hearted, gay, hospitable, hardy, and spirited people. It would be difficult to point out any nation that is more distinguished by a happy union of genius, bravery, and natural probity of disposition. They are represented by their neighbours as the *gascons* of Scandinavia. This charge, when due allowance is made for the mutual jealousy and antipathy of neighbouring nations, amounts to no more than this, that they are actuated by that sensibility to fame, and love of distinction, which generally predominate in the breasts of brave, generous, and adventurous people.

Chap. VIII. Institutions for the purposes of education in Sweden; parish schools, public schools, gymnasias, and universities. Accounts of the universities of Lund, Upsala, and Abo. Their professors and students; method of teaching, and things taught; with general remarks on the Swedish universities.

On the first article it is observed, "There is no country in the world in which greater provision has been made, and more pains taken for the advancement and diffusion of knowledge among all classes of society, than in Sweden."

Every parish has its school, in which the common rudiments of reading and writing are taught. Besides this, there is a public school maintained in every large town, at the expence of the crown, in which boys continue till about their eleventh or twelfth year, when they are commonly sent

to one of the gymnasia. There also are public schools, but upon a larger scale than the former; and one of them exists in almost every province. From the gymnasia the young men, at the age of seventeen or eighteen, proceed to one of the universities, and for the greater part to Upsala. The higher schools are under the care and inspection of the bishops, who, accompanied with some of the inferior clergy, visit them at stated periods.

"If any of the youth whose circumstances might not admit of an university education, give indications of fine parts, and a genius for any department of science, the inspectors, who are in general allowed to discharge their duty with great diligence and fidelity, make a report of him to the king, who then orders that he may receive an education suitable to his talents and his merit. I may take this opportunity to observe, that the Swedish clergy are, for the most part, regular and decent in their deportment, and attentive to the duties of their office." p. 139, 140.

Chap. IX. describes the annual exhibition of pictures at Stockholm, with the academy of painting and sculpture, and an account of some distinguished painters and their productions. Some works of the Dilettanti.

Chap. X. This chapter commences with a tribute of praise to Mr. Coxe, for his account of Sweden, and for his eagerness in collecting information. The general impression made on the author's mind of the state of Sweden in respect to arts and sciences, commerce and manufactures, and civil freedom. "The state of Sweden, and particularly that of the capital, has left this general impression on my mind, that a greater progress has been made in the sciences and arts, both liberal and mechanical, by the Swedes, than by any other nation struggling with equal disadvantage of soil and climate, and labouring under the discouragement of internal convulsions and external aggressions, from proud, powerful, and overbearing neighbours. Their commerce, all things considered, and their manufactures are in a flourishing state. The spirit of the people, under various changes unfavourable to liberty, remains yet unbroken. The government is still obliged, in some

degree, to respect the public opinion. There is much regard paid to the natural claims of individuals; justice is tempered with mercy, and great attention is shewn in their hospitals and other institutions to the situations of the poor and helpless. From the influence of the court among a quick, lively, and active race of men, private intrigue and cabal have, to a great degree, crept into every department of society; and this is what I find the greatest subject of blame, or of regret, in speaking of that country." p. 172.

The utility and advantages of the sledges is next shewn, by means of which the different commodities are conveyed from one place to another; and it is not uncommon for the peasants to undertake journeys to a market at the distance of three or four hundred English miles. A mild winter sometimes, but very seldom happens, when it does, it is deemed as great a calamity as a bad harvest, for by this means the communication is limited, and commercial intercourse confined. With a sledge you may proceed on the snow, through forests and marshes, across rivers and lakes, without any impediment or interruption. It is on account of this facility of transporting merchandise over the ice, that all the great fairs in Sweden and Finland are held in the winter season.

"When the author was taking his departure from Stockholm, a difficulty arose as to the kind of sledge in which he and his friends should travel, as there is a variety of them, which are described, and only a particular sort and size suitable to Finland. The manner of rendering the roads passable in the North, after a fall of snow, is to place a sort of triangle of wood, the base of which may be about eight or ten feet, on rollers where the passage is to be, and to have this frame drawn forward along the middle by horses or oxen, the acute angle, or piece of the triangle being placed foremost. In this manner the snow lying on the middle of the way is pushed to the sides, and a passage is thus rendered easier for the sledges that come after. But this triangle removes or diminishes only the quantity of snow in the middle of the road, so that the travellers, who afterwards may pass that way, make another rutt or furrow, pro-



portionable to the width of their sledges: and as the second always follows the tract of the first, this furrow, in the course of time, and by new falls of snow accumulating on the sides, becomes so deep, that it forms a kind of case, which admits only sledges of the same dimension." *p.* 176.

On the 16th of March, 1799, the travellers leave Stockholm, and arrive at Grislehamn the same evening, a distance not less than sixty-nine English miles, in which space no inn is to be met with nor refreshment procured. Enveloped in pelices of Russian bear's skins, their heads closely covered with fur caps, and their hands in gloves lined with wool or fur, they found no reason to complain of cold the whole way.

The author with much interest describes the happiness of the peasantry, he says, "the traits of innocence, simplicity, and contentment, which, on entering any one of their cabins, you may perceive in their countenances, form a picture that must greatly move the sensibility of a stranger, and interest the feelings of his heart." *p.* 181.

Chap. XI. Grislehamn is a small port town, remarkable only for its being a place of rendezvous for travellers by sea and land, in their way to or from Sweden or Finland. At this place our travellers enter upon the gulph of Bothnia; the following description is given of this journey, accompanied with a plate.

"The distance across is forty-three English miles, thirty of which you travel on the ice without touching on land. This passage over the frozen sea is, doubtless, the most singular and striking spectacle that a traveller from the south can behold. I laid my account with having a journey more dull and unvaried than surprising or dangerous. I expected to travel forty-three miles without sight of land, over a vast and uniform plain, and that every successive mile would be in exact unison and monotonous correspondence with those I had already travelled; but my astonishment was greatly increased in proportion as we advanced from our starting post. The sea, at first smooth and even, became more and more rugged and unequal. It assumed, as we proceeded, an undulating appearance, resembling the waves by which it had been agitated. At length we

met with masses of ice heaped one upon the other, and some of them seeming as if they were suspended in the air, while others were raised in the form of pyramids. On the whole, they exhibited a picture of the wildest and most savage confusion, that surprized the eye by the novelty of its appearance. It was an immense chaos of icy ruins, presented to view under every possible form, and embellished by superb stalactites of a blue green colour.

"Amidst this chaos, it was not without difficulty and trouble that our horses and sledges were able to find and pursue their way. It was necessary to make frequent windings, and sometimes to return in a contrary direction, following that of a frozen wave, in order to avoid a collection of icy mountains that lay before us. In spite of all our expedients for discovering the evenest paths, our sledges were every moment overturned to the right or the left; and frequently the legs of one or other of the company, raised perpendicularly in the air, served as a signal for the whole caravan to halt. The inconvenience and danger of our journey were still farther increased by the following circumstance: Our horses were made wild and furious, both by the sight and smell of our great pelisses, manufactured of the skins of Russian wolves or bears. Whenever one of the sledges was overturned, the horses belonging to it, or to that next to it, frightened at the sight of what they supposed to be a wolf or bear rolling on the ice, would set off at full gallop, to the great terror of both passenger and driver. The peasant, apprehensive of losing his horse in the midst of this desert, kept firm hold of the bridle, and suffered the horse to drag his body through masses of ice, of which some sharp points threatened to cut him to pieces. The animal, at last wearied out by the constancy of the man, and disheartened by the obstacles continually opposed to his flight, would stop; then we were enabled to get into our sledges, but not till the driver had blindfolded the animal's eyes." *p.* 184, 185.

In their way over the gulph they stop to refresh at the island of Signilskar, and "between the isles of Vergata and Kumlinge. They have for their guide a peasant of about fifty-five years of age, who, though he had never received any education, nor

read any books, astonished them with the great freedom of his conversation as well as the good sense of his observations. Being informed they were from Italy, he expressed much astonishment; he had heard, he said, that there was a war in Italy, and that there was in that country a warrior who struck terror into all the world; alluding, no doubt, to Bonaparte." p. 190.

Chap. XII. An account of the isles of Aland—Their situations, name and history—Parishes and Civil Regulations—Soil and produce—The Inhabitants—their manners and customs—Natural History—Quadrupeds—Birds—Amphibious animals—Fishes—Insects—Plants, and minerals.

Concerning the inhabitants the author writes, "The Alanders are upon the whole an ingenious, lively, and courteous people, and on the sea display a great degree of skill and resolution. As a proof of the regularity of their lives, it is only necessary to observe, that from the year 1749 to 1793, no more than seven criminals were capitally convicted, and within that space of time only seven murders committed, which is in the proportion of one execution and one murder to one thousand eight hundred natural deaths; whereas in London, during the year 1791, out of eighteen thousand seven hundred and sixty who died, thirty-seven suffered under the hands of the executioner; and at Naples and in Sicily, six hundred murders are supposed to be perpetrated one year with another, in a population of five millions. From the year 1749 to 1773, there were born in Aland one hundred and nineteen illegitimate children; from 1774 to 1790, the number of these was one hundred and twenty-six, which is in the proportion for the first twenty-five years, of one bastard child to eighty-three legitimate children; and for the following sixteen years of one to fifty-three. The latter proportion, however, is in some measure a proof of the increase of moral depravity, though it be trifling when compared with other places, such as Stockholm and Abo, where one sixth part of the children born are illegitimate; and if we take the births through Sweden, we shall find the proportion to be one to forty-five." p. 199, 200.

(To be continued.)

# LXXXVII. THE POETICAL REGISTER, and Repository of Fugitive Poetry, for 1801.

"THIS volume is an enlargement, and it is hoped an improvement, of the plan of a work established in France in the year 1763, entitled the *Almanack des Muses*. That work includes only poetry and criticism; the first nearly, if not all original, and the latter to a very limited extent. In the Poetical Register it is proposed to include every subject connected with poetry." Advertisement, p. iv.

The contents of this work are divided into Original Poetry—Ancient Poetry—Fugitive Poetry—Criticisms of Poetical Works—Catalogue of Poetical Works of 1801—Poetical Biography, containing Memoirs of Mrs. Chapone; and Miscellanies, consisting of a letter from Miss Seward—Catalogue of living Poets, and notices of Poetical Publications in the Press.

From the department of Original Poetry we present our readers with the following production of Miss Seward:

## THE HAY FIELD.

### A Morning Scene.

"Thy joys, gay spirit of the social plain,  
And useful labours renovate my strain;  
Rising, it vibrates to thy oaten reed,  
And sings the artless pleasures of the mead.  
No frown the muse from truth and nature fears,  
Tho' pale refinement sicken as she hears.  
Now it is June's bright morn, and beauty twines  
The glowing wreaths that deck her thousand shrines.  
On the lark's wing sweet music hails the day,  
And o'er the sun-beam pours her liquid lay;  
While the blithe spirit of the social plain  
Leads health, and love, and gladness in his train.  
Crown'd with her pail, light rocking as she steps,  
Along the fresh, moist path young Lucy trips;

The rustic vest is from her ankle drawn,  
 Yet catches many a dew-drop of the lawn.  
 Warm on her downy cheek health's deepest glow,  
 While from her eyes its lavish lustres flow,  
 And in her voice its wildly-warbled song  
 Floats, and returns, the echoing glades among.  
 Her nut-brown tresses wanton on the gale;  
 Her breath perfumes afresh the blossom'd vale.  
 Nine blooming maidens meet her on the grove,  
 And ask, and tell the tender tale of love.  
 With their prone fork a mystic scroll they frame,  
 Tracing on sand the heart-recorded name.  
 O'er each bar'd shoulder hangs the idle rake,  
 And busy fancy paints the coming wake.  
 But from the lip th' unfinish'd periods break,  
 And joy's warm blushes deeper tinge the cheek;  
 For see th' expected youths, in vigor's pride,  
 Stoutly are striding down the mountain's side;  
 O'er the swift brook, at once, they lightly bound,  
 And gay good-morrows thro' the fields resound.  
 And now is labour busy in the dale;  
 The cow stands duteous by the cleanly pail,  
 Where the rich milk descends in ed-dying tides,  
 Pure as the virgin hands through which it glides.  
 The youths, with short'ning arm, and bending head,  
 Sweep their bright scythes along the shiver'd mead.  
 Three blithsome maids the grassy plunder shake;  
 Three draw, with gentle hand, the thrifty rake,  
 And three, mid carol sweet, and jocund tale,  
 Shatter the breathing verdure to the gale.  
 Where yonder cottages' ascending smoke,  
 In spiral columns, wreaths the sun-gilt oak;  
 The careful parents of the village dwell,  
 And mix the savory pottage in the cell.  
 Their little rosy girls and boys prepare  
 The steaming breakfast thro' the vale to bear.  
 See, with pleas'd looks, gay Ceres' happy train,  
 Watch their young donors, loaded on the plain;  
 Inhale the grateful fumes that round them rise,  
 Mark their slow, heedful step, and earnest eyes;  
 The chubby hands that grasp the earthen rim,  
 Where health's warm viand rises to the brim.  
 Light on the new-shorn bank recline the band,  
 And take the present from the willing hand.  
 With eager appetite and poignant taste,  
 Thank the kind bearers, and enjoy the feast.  
 Yon tall white spire, that rises 'mid the trees,  
 Courting, with gilded vane, the passing breeze;  
 A peal, far heard, sends merry down the dale,  
 The notes triumphant tell a bridal tale.  
 Its hallow'd green sod the swift river laves,  
 Dark alders trembling o'er the sunny waves.  
 The rippling flood receives each measure'd round,  
 Mellowing the shrillness of the silver sound.  
 Our youthful lovers hail the jocund noise,  
 And hope anticipates *their* bridal joys;  
 Pours all her magic influence o'er the scene,  
 Laughs in their eyes, and animates their mien.  
 Sportive their little friends around them rove,  
 And all is frolic, innocence, and love.  
 May equal joys the varying year adorn,  
 And gild the labours of each future morn;  
 Whether the wanton hours, that lead the spring,  
 Catch the translucent rain-drops from her wing;

Or zoneless summer, flaunting o'er  
the meads,  
Consummate bloom, and richest fragrance sheds;  
Or auburn Autumn, from her full lap,  
throws  
The mellow fruit upon the bending boughs;  
Or winter, with his dark relentless train,  
Wind, snow, and sleet, shall desolate  
the plain;  
Howl round the hill, and, as the river  
raves,  
In drear stagnation warp th' arrested  
waves.  
O may the days of bloom and ripeness find  
Such joys the meed of each untainted  
mind;  
And in the rage of the severer hours,  
May balmy comforts, with assuasive  
powers,  
Present the stores, by former toil  
amass'd,  
Pile the warm hearth, and spread the  
neat repast:  
Bid sport and song prepare the glad-  
some rite;  
Then smooth the pillow thro' the  
stormy night.  
Thus health and love the varying  
year shall crown,  
While truth and nature smile, tho'  
pale refinement frown."

p. 83—86.

From the Ancient Poetry we select  
the following,

*Written by James Shirly, in 1646,*

UPON HIS MISTRESS'S DANCING.

"I stood, and saw my mistress  
dance,  
Silent, and with so fix'd an eye,  
Some might suppose me in a trance,  
But being asked why,  
By one that knew I was in love,  
I could not but impart  
My wonder, to behold her move  
So nimbly with a marble heart."

p. 222.

The following pieces are selected  
from the Fugitive Poetry.

SONG.

"I've roam'd through many a weary  
round.  
I've wander'd east and west,  
Pleasure in every clime I found,  
But sought in vain for rest.

While glory sighs for other spheres,  
I feel that one's too wide,  
And think the home which love en-  
dears,  
Worth all the world beside.  
The needle thus, too rudely moved,  
Wanders unconscious where,  
Till having found the place it loved,  
It trembling settles there." p. 234.

TO THE RIGHT HONOURABLE  
HENRY DUNDAS,

*Grouse Shooting in the Highlands. After  
retiring from office in 1801.*

From public toils, and cares, and  
strife,

Welcome once more to private life,  
In Scotia's rude domain;  
Enjoy repose, content and ease,  
Inhale the health-inspiring breeze,  
Nor think of France and Spain.

Let those who hold the helm of state  
Consume their nights in dire debate,  
Their days in factious jars;  
O'er ways and means incessant pore,  
To raise reluctant millions more,  
Scant food for future wars.

Even peace on their devoted heads  
No balmy dew of comfort sheds,  
But discord flaps her wings;  
For who shall fix each adverse claim,  
Untouched his wisdom and his fame,  
By censure's venom'd stings?

Far from the senate and the throne,  
From budget, tax, investment, loan,  
Impeachment, expedition;  
Peace shall your hether pillow bind,  
And war no more distract your  
mind,

Nor projects of ambition.

The easy, social, joyous hour,  
Unknown to pomp, remote from  
power,

Awaits you in the wild;  
Friendship shall lead you by the  
hand,  
And Caledonia's arms expand  
To clasp her patriot child.

Should warfare still your thoughts  
engage,

To muirland scenes confine your  
rage,

In mimic camp array'd;  
Unheard the sound of noisy drums,  
There no Mysorean tyrant comes,  
Your quiet to invade.

The laurels won at Aboukir,  
Deep moistened with a nation's tear,  
Were death and glory's prize;

But where you urge the gay campaign,  
No tears the cheek of friendship stain,  
No Abercromby dies! p. 254.

## SONNET.

TO GEORGE ROMNEY, ESQ.  
*Written at Earham in 1792. By the late W. Cowper, Esq.*  
Romney! expert infallibly to trace  
On chart or canvass, not the form alone  
And semblance; but, however faintly shewn  
The mind's impression too, on every face.  
With strokes that time ought never to erase!  
Thou hast so penciled mine, that tho' I own  
The subject worthless, I have never known  
The artist shining with superior grace:  
But this I mark—that symptom none of woe,  
In thine incomparable work appear:  
Well! I am satisfied it should be so,  
Since on maturer thought the cause is clear,  
For in my looks what sorrow couldst thou see,  
While I was Hayley's guest, and sat to thee? p. 343.

LXXXVIII. *LETTERS on the Cultivation of the Otaheite Cane; the Manufacture of Sugar and Rum; the saving of Melasses; the Care and Preservation of Stock; with the Attention and Anxiety which is due to Negroes. To these Topics are added, a few other Particulars analogous to the Subject of the Letters; and also a Speech on the Slave Trade, the most important Feature in West Indian Cultivation.* By CLEMENT CAINES, Esq. 8vo. pp. 301.

THIS work is divided into thirty letters, five additional Papers, Speech on the Slave Trade, and a Prospectus of a work to be published, by subscription, entitled, The History of the General Council and General Assembly of the Leward Islands.

The author's design in this publication is thus expressed. "It was with the hope of rendering other West India cultivators as prosperous

as himself, by laying before them the means of his own prosperity. It was too with the much superior hope of relieving the poor slaves from a part of their burdens and sufferings, and of rendering them more healthy, more happy, and more virtuous than can be expected from their present condition and treatment." *Pref. p. 11.*

The major part of these letters is occupied with minute instructions for the cultivation and management of a sugar estate, interspersed with hints for the relief of the negroes in their labour; and the latter part of them is applied to the circumstances of the slaves particularly, which the author in his twenty-second letter thus introduces the subject. "But the path which I have exhorted you to pursue, is most unfrequented and solitary. No body of men, scarce does any single man, assiduously, and disinterestedly, toil for those who are subject to his power; of whose concerns and welfare he is the depositary; for whose happiness he is accountable; and whose misery fixes on him a stigma, that the loudest applause, and the most splendid renown, in vain attempts to efface.

"Not that instances of benevolent and untired anxiety for those committed to their care are unknown among planters. Examples of such great and rare virtues are to be found in this order of men; but never among others, whose fellow creatures lie at their mercy; never among men invested with a nation's power, or executing a nation's trusts. By such the people have been always pillaged, or sacrificed; generally both; first robbed, and then seduced or driven to slaughter.

"Such was the conduct of the great Frederick, whose secretaries fell asleep at his side, while he, awake and watchful, planned the augmentation of his despotic power, and traced the route of his invading armies. While he converted his happy, peaceful villages into sleepless alarm posts. While he made his flourishing cities barren garrisons, his kingdom a camp, and his whole people a consuming soldiery.

"Such was the great reformer, the Czar Peter, who killed 1500 of his subjects' children, that he might try a naval experiment; who sacrificed 13,000 of his faithfullest guards to the indulgence of his vague and bloody



suspensions; who buried the population of an immense city, in laying the foundations of his new and capricious capital.

"In England too, what is now passing? Not forcibly, indeed, and by violence, but legislatively, and by act of parliament. The rich are deprived of comforts, the poor of necessities, that the trade of death, the casting of cannon, and the preparations for murder may not stop for want of funds—that no delay may occur in expeditions to distress the enemy—expeditions in which the sea-sickness of the troops inflicted more misery on the British, than descent and invasion did on the French—expeditions in which the nation's blood has been spilled abroad that her successes might be vaunted at home.

"This is a subject, my dear, on which I cannot write either with coolness or brevity. The unseasonable objections which it has extorted from me you may, however, turn to account, by applying them to the situation of the slaves subjected to your authority. By acting the reverse of political masters in their treatment of the people; by respecting the rights, and consulting the feelings of the negroes under your command, in proportion as they are destitute of redress from your injuries, and incapable of appeal from your power." p. 131—134.

Letter XXIII. recommends to the planter the quality and quantity of food his slaves should have, which, the writer says, ought to be distributed three or four times a-week, and condemns the practice of those who give to their slaves the provision for a week at one time; remarking, "that these inconsiderate gormandizing creatures will devour, or dissipate, whatever is given to them before half the time is expired, for which it is destined to be their support. During the remainder of it they are obliged to struggle with all the wretchedness of hunger and want. To balance these dreadful evils, endured by the slaves, what is the gain of the hard-hearted master, who inflicts them. He avoids the repetition of a task that humanity would delight to perform and repeat. He saves a few contemptible minutes in the discharge of a duty that a good man would be happy to protract. And for what is he guilty of this pernicious saving, this unfeeling desertion of what his

station requires of him?—that he may join or receive a noisy drunken party at a mutton or turtle feast. Like an unworthy son of the church, who hurries over her service that he may quit her precincts; that he may leave the house of God, and seat himself at the edge of a dinner table; that he may cease to be a minister of heaven, to become the glutton of a sirloin, or the epicure of a haunch of venison." p. 139, 140.

Medicine, suitable food in sickness, and proper nursing under the immediate eye of the master, are next recommended. The peculiar diseases to which slaves are incident are named, and the method of cure which the writer found successful, and which he exemplifies in particular instances.

A particular attention to the morals of negroes is enjoined by the author, especially on the Lord's day, which being a day of rest, he observes, the slaves take the opportunity of perpetrating every vice. Drunkenness is a crime to which they are much addicted; and he therefore enforces the necessity of the watchful eye of the master at this time, which is considered the most effectual restraint.

The improper conduct of managers is particularly noticed, and thus introduced. "It is very extraordinary that no man should be conscientious or moral in situations where his conscience ought to be most awake, and his morality most strict. But strange as this assertion may seem, it expresses one of the most universal truths that ever was uttered: a truth which embraces all ranks in the state, is applicable to all professions, and verified by every individual in his business and calling. And although general rules are said to be confirmed by exceptions, this admits of fewer exceptions than any general rule that can be laid down.

"The offences too, by whose perpetration conscience is not roused, which she witnesses without emotion, and sees without noticing, are not only most atrocious but most aggravated. The murders, which she contemplates with indifference, are always aggravated by breach of trust; so too are the robberies and the falsehoods. All shocking crimes; simply and of themselves sufficient to make nature shudder; yet conscience

beholds them, and their most heinous aggravations, unmoved.

"The motive for appointing kings, or rather the only inducement for submitting to the charge of their state and continuance, is the good of their subjects. Whenever a whole people shall concur in the persuasion that monarchy is hostile to their well-being, the monarch is no more. The good of the nation is the condition of the tenure by which he holds his crown. And yet how few kings scruple to break the engagement, while they retain the consideration; to keep the throne, and act in opposition to its duties; to dissipate the fortunes, and sacrifice the lives of their subjects, instead of being considerate and tender of both. It is, however, over the commission of such crimes that the consciences of kings slumber, and to their atrocity cannot be awakened.

"Are the great councils of a nation, or the representatives of a free country, guilty of fewer or inferior crimes, when they sanction unnecessary wars, impose unnecessary taxes, and give advice or votes in which the mouth belies the heart, and pronounces a calumny on the sentiments it ought to utter? yet among them, whose conscience starts at the sins which he commits, or the breach of trust that heightens their malignity?

"In the transactions of office, it is the property confided to his care that the thief, without a conscientiousness of guilt, purloins.

"The doctor too, whose indifference or carelessness protracts, or suffers to become fatal, the disease, which his assiduity might have cured, adds cruelty to murder, and practises both on those who put their trust in his attention and skill.

"The lawyer is eminently faithful to those who employ him. But then he is an impugner of justice, candour, good faith, and fair testimony, wherever they are hostile to his cause, or interfere with his client.

"The clergyman is a traitor to heaven; for it is heaven that has confided to him the propagation of humility and self-denial, a contempt of worldly honours and riches. Yet it is as a clergyman, that his port and vestment bespeak pride; it is as a clergyman, that he seeks preferences, and dignities falsely named spiritual; it is as a clergyman, that

he is greedy of tythes, and addicted to gluttony; it is indeed as a clergyman, that he sets an example of every vice, against which he has vowed to God that he would caution and guard others.

"Still it must be acknowledged, that out of the sphere, in which it is peculiarly incumbent on all these characters to practise virtue and honesty; where they know no other than the ordinary inducements, which persuade men in common to be just and good, they are scrupulously just and eminently good.

"The superiority of clergymen to laymen, in the general course and tenor of their lives, is undeniable.—Lawyers are as punctual in discharging their debts, and fulfilling their contracts, as any order in the state.—No man is more alive to the impressions of feeling and sympathy for objects that occur out of the ordinary line of his practice, than the medical man.—He who plunders from a nation's stores the vilest refuse, would not lay his finger on an ingot, or touch a bar of gold, in the coffers of a private person.—The false counsellor, or false representative of a trusting people, would scorn the appearance of insincerity in any concerns but those of his country.—The most rapacious monarch, whose taxes tear from his starving peasants the wages which should buy them bread, who would cast their last farthing into a scoundrel cannon; yet he, even this remorseless plunderer, would restore to the richest grandee of his kingdom a purse that had been dropped, although it were filled with diamonds." *p.* 182—186.

After this political digression, which sufficiently discovers the spirit and sentiments of the writer, he returns to the management of West Indian estates.

The papers added to the letters are intended to prevent the waste and speculation by which the proprietors of sugar estates are greatly injured; and to remedy the evil. To render the estates productive, he recommends a plan which he has adopted, of giving to managers a liberal stipend, and premiums in proportion to the increase of produce, cattle and slaves, and completely abolishing all perquisites. The choice of attorneys. Remedies and treatment in diseases. And the means of keeping,

with facility and exactness, an account of every transaction upon a West Indian estate.

Many of our readers will, we doubt not, be gratified to find in a West India planter an advocate for the immediate and total abolition of the slave trade, and which is contended for with much energy of argument in the speech at the end of this work, and which originated in the following resolution, entered into by the General Council of the Leeward Islands, and sent to the General Assembly for their concurrence, the 7th of March, 1798. "Resolved, that an abolition of the slave trade, (supposing it to be practicable) a trade sanctioned, as it has been by repeated statutes and royal proclamations, and forming, as we affirm it does, the very basis of our colonial system, would be oppressive to the British planter, destructive to the sugar colonies, and consequently to the British revenue; and of no benefit to the Africans themselves." p. 249.

In speaking to this resolution the author states his opinion to be, that "the slave trade ought to be abolished—It ought to be abolished immediately—It ought to be abolished for the sake and benefit of the planter." p. 251.

That our readers may form an opinion of the author's reasoning, we extract the following paragraphs as specimens of the whole.

"Could I, like other men, have beheld the wretched Africans exposed to sale by hundreds, in our Guinea-yards, and satisfied myself with saying, it is so, and it must be so—could I have reflected on the misery which they suffer, when torn from the country where they were born, and the greater misery of their passage across the ocean, which separates them from it for ever—could I have witnessed their deaths, which almost glut the grave, after their arrival among us, and the melancholy worse than death which mark their path to it—could I have witnessed the barrenness of our Creole women, whose forms are moulded to fecundity, the loss of our children at the instant of their birth, the mortality among our ablest slaves, their decay and death in the time of manhood—could I have witnessed all this, and have satisfied myself with saying, it is so, and it must be so, I should not

on the present day, and in the present meeting, have stood up an advocate for abolishing the slave trade. But, blessings on my eccentricity, it would not suffer me to see and to think like other men, nor to speak in union with their contented apathy." p. 256, 257.

"The horrors of a separation from the country in which the Africans are born, this trade certainly is the parent of. But consider, Mr. Speaker, how unmitigated their horrors are, how aggravated beyond the example of every other exile.

"The wretched African has no interval allotted, previous to his departure, in which he can make a preparation for his journey, or provide a defence against the evils of the way. No tender adieus, no consolatory leave-takings set him forward on his road, or beguile the tediousness of the passage with recollections that soothe while they pain. Banishment is mercy to his lot. He is not banished; he is literally torn from his country, and from every thing which it contains that is dear to him.

"Children at play are caught up by those who steal men. The weary labourer is bound while asleep, and awakes to captivity from competence and freedom. Wives in vain stretch out their arms after their husbands; and the eyes of the husband in vain linger for the grief and form of his wife.

"Not that all are free who are brought to the West Indies from Africa. Many are slaves in their own country. But some are not so; and so susceptible is wretched man of misery, that a single-free born African may realize in his individual bosom greater woes than all I have described." p. 258, 259.

"I have directed, Mr. Speaker, four Africans, purchases lately made by myself, to be brought here to-day. The first is a huge skeleton, who lives in my kitchen, and wallows in victuals; but neither plenty nor excess can put an ounce of flesh upon his bones. The second has never raised his head, or smiled, since I purchased him. There he is. Melancholy has marked him for her own. The third is a woman—the sickly victim of obstructions created during her passage, lest the value of her purchase should be diminished.

—These, and an experience which the grave now covers, determine me never again to contribute to this horrid trade. So may the great Father of mankind prosper those who are dearest to me, so may he bless my children, as I here swear. I will not!

"The fourth, Mr. Speaker, is a boy: his father, who had a numerous offspring, and but little clothes to give them, sold him in exchange for a piece of cloth. Youth, thoughtlessness, the frame of an infant Hercules, render him superior to the evils of slavery. If this shocking trade is still persevered in, it should then be confined to children, who are too young, and too inconsiderate, to brood on the reverse which has overtaken them. But no, it must be abolished. Though the father sold him, who knows the pangs the mother felt at their separation. Children leave behind them miseries and regret equal to what the grown exile carries with him, and in his bosom. This trade must, Mr. Speaker, be abolished, unless every tender fibre of the human heart is to be explored, that torture may be lodged in it." *p.* 265, 266.

The writer states that advantages will accrue to the planter from the abolition of the slave trade, and thus concludes his speech.

"That the consequences of this trade are such as have been described we must acknowledge, Mr. Speaker, if we connect effects with causes, and trace the calamities which the West Indian world has endured, and with which we are threatened, to their source.

"It was the eager and boundless prosecution of the African trade, which, in St. Domingo, filled with negroes every situation that ought to have been occupied with men complexioned like the planter:—that stationed a conspirator wherever an ally ought to have been found:—that crowded with enemies every avenue through which succour could arrive in time of alarm and danger. It was in St. Domingo, that the standard of revolt was first uplifted; that it waved over the most flourishing colony upon earth, and gave the signal to her mass of blacks to fall upon and butcher the whites. Instantly they set at nought her twenty thousand militia, bid defiance to her regular forces, and the shipping in her har-

bours; ravaged her fields, sacked her towns, and left her inhabitants weltering in their blood.

"Such were the dire effects of the African trade on St. Domingo: and in the Leeward Islands, Mr. Speaker, it is the same trade which menaces us with the same horrors. For it is this trade, with its dangerous facility of procuring slaves, and the treacherous submission of their demeanour, that has multiplied the lurking as assassins, till they swarm wherever the planter turns his eyes;—it is this trade, that has excluded from his employment, and driven from his society, his white brethren;—it is this trade which has cut him off from succour and from hope, when destruction is at hand: when death stares him in the face, and indignities worse than death threaten to precede it.

"Hear then, thou thoughtless planter, these indignities which aggravate the pangs of death, and shudder at the horrid trade which engenders them, although thou dost not fear to die. For it is true, that heroism, nay obstinacy, can endure, despise, and provoke all that savages can inflict on ourselves, when they make a sport of pain. But there are other sufferings, there are wounds which can be inflicted through those we love, and have reared, which pierce our noblest principles and most cherished sentiments before they reach ourselves, and such wounds agonize beyond endurance. What hero, nay, what savage, could endure to see the massacre of his children, or the dishonour of his wife, to be taunted with, and called on to witness the foulest of stains, and the most afflicting of cruelties, at the instant that he was expiring. But such has been frequently, and recently has been the fate of the West Indian planter in consequence of the African trade, in consequence of his being encompassed with blacks, whom his African purchases had gathered round him.

"Let him then abandon this dangerous and horrid trade, if he wishes not to be crushed by the calamities that hang over him; if he wishes not to sink into the grave childless and dishonoured; if he wishes to die in peace, and in the arms of his family." *p.* 285—288.

Subjoined to this volume are proposals, for printing by subscription,

the History of the General Council and General Assembly of the Leeward Islands, with the contents of the intended work.

Firmness—Perseverance—Conduct to Patients—Prognosis—Medical Jurisprudence—Insanity of Mind—Death by Poison—External Violence—Self-Murder.

EXTRACT FROM LETTER I.

LXXXIX. THE HOSPITAL PUPIL, *or, an Essay intended to facilitate the Study of Medicine and Surgery.* By JAMES PARKINSON, 12mo.

**M**R. P. is a respectable surgeon, and the author of several medical works, and some others, in good esteem with the public. The present little work contains four letters.

I. On the Qualifications necessary for a Youth intended for the Profession of Medicine or Surgery.—Topics: Prefatory Observations—Mental Abilities—Want of Capacity—Neglect of Education—Want of sympathetic Tenderness—Volatility of Disposition—Pecuniary Resources—Professional Education not attainable by a trifling Expence—False Estimate of Parents, and the injurious Consequences to Students.

II. On the Education of a Youth intended for the Profession of Physic and Surgery.—Topics: Present Mode—Objections—Universities—Plan of Education proposed—Languages—Anatomy the Alphabet of Medical Knowledge—Natural Philosophy—Chemistry—Drawing—Short-hand Notes—Botany, &c.—Hospital Attendance—Advantages of the proposed Order of Studies.

III. On the best Means of obtaining Instruction, by a Pupil attending an Hospital, in the customary Mode.—Topics: Moral Conduct—Pleasure, its interference with Study—Courage—Industry—Short-hand Notes—Order of Study—Importance of Practical Anatomy—Nosology—Symptomatology—Partiality of Attention to Operations—Clinical Lectures—Chemistry—Natural Philosophy—Multiplicity of Studies—Correction of those States of the Mind inimical to Study—Lectures of one Season insufficient—Midwifery.

IV. Hints for the Conduct of a young Man, entering on the Duties of the medical Profession.—Topics: Navy Surgeon—Conciliatory Manners—Conduct to professional Men—To the Ignorant—To Nostrum Mongers—Consultation—Hasty Judgment, ill Consequences of—Attention to the first Stage of Disease—

“A sympathetic concern, and a tender interest for the sufferings of others, ought to characterize all those who engage themselves in a profession, the object of which should be to mitigate or remove, one great portion of the calamities to which humanity is subject. For he who can view the sufferings of a fellow-creature with unconcern, will, there is too much reason to fear, sometimes neglect the opportunities of administering the required relief: that relief which he could with ease bestow, and which he withholds only from his not feeling, with due force, the afflicting urgency of the claim which is made on him.

“In consideration of your own peace of mind, for the sake of him, whose soul is as dear to you as your own, and in the name of suffering humanity, I conjure you, should you perceive, that from some little error in his education, the mind of your son is narrowed—that the love of self faultily preponderates, and but few marks of feeling and kind sympathy show themselves, strive with unremitting zeal to correct so baneful a distemper of the mind; and be assured of your full success, before you make him a member of a profession, in the performing the common offices of which, self-love will frequently be called on to abandon those indulgences it enjoys with the greatest delight.

“Parental fondness, it must be allowed, is too apt to promote an unsocial turn: to encourage a devotion to self-love, and to engraft the pernicious principle, that the grand and leading object of life's business is to sacrifice at the altar of this detestable idol. When this has been the case, and particularly, if it has been neglected to inculcate in infancy the tenderness due to surrounding animals; and in youth the leading principle of Christianity, a narrow distorted mind will be the result, which makes no other's sorrows its own. It knows not those exquisite sensations, which the benevolent feel, when they behold the pale and wan countenance which pain has shrunk up and wi-



thered, dilate with gratitude and delight on experiencing the comparative ecstasy arising from the return of long lost ease.

"Can he whose conduct is directed by a mind so framed, whose constant aim has been the self-appropriation of every blessing; and who, perhaps, contemplates the miseries of others only to heighten by comparison the blessings he himself possesses;—Can he, I ask, be expected to accomplish the arduous task of interposing, with anxious assiduity, between his fellow creatures, and the host of calamities with which disease menaces them? I know your mind is with me on this occasion, and I am aware how little this can apply to your son; but, remember these words are not intended for him." p. 11—13.

"The one, who has gained the greatest portion of knowledge, is timid and diffident, from the consciousness of how much he has yet to learn: whilst the other is confident from ignorance, not supposing there to be knowledge beyond what he possesses: for he who mounts the hill of science beholds the view of countries, he has yet to explore, expand around him at every step; but he that grovels below, believes that all that is worth attending to is comprised in the murky valley in which he dwells.

"The diffidence of the one, joined with perhaps the awkwardness of a man of study, and the depression proceeding from the neglect of the world, always keeps him back: he seldom is noticed but by those who draw, from his unassuming manners, conclusions of an unfavourable nature; imputing to ignorance that which proceeds from real knowledge, combined with modesty. The confidence of the other, aided by those manners which much intercourse with the busy world creates, will draw a favourable attention, and induce the multitude to believe him to be fully in possession of that professional knowledge, in which he is so miserably deficient." p. 22, 23.

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**XC. PHILOSOPHICAL PAPERS, being a Collection of Memoirs, Dissertations, and Experimental Investigations, relating to various Branches of Natural Philosophy and Mechanics. Together with Letters to several Per-**

*sens on Subjects connected with Science and Useful Improvement.* By BENJAMIN COUNT OF RUMFORD, LL. D. F. R. S. &c. &c. Vol. I. with a Portrait and thirteen Plates, 8vo.

THE preface to this work informs us, that "most of the papers contained in this volume have already appeared in the Transactions of the Royal Society of London, and some of them have been translated into foreign languages; yet (the author says,) as in this publication I have carefully revised and corrected each of those papers, and as I have added notes and supplements to several of them, I flatter myself that the volume will not be altogether uninteresting, or unworthy a place in the libraries of those who collect books of this kind.

"The second volume, which will consist chiefly of original letters, written on various scientific subjects, and on useful inventions and improvements, will, no doubt, be generally thought more interesting."

The first part of this work is occupied with an account of some experiments on gunpowder, and fills 114 pages; this is followed by experiments to try the force of fired gunpowder, with supplementary observations, and a short account of some experiments made with cannon, and also of some attempts to improve field artillery. These accounts take up the four first papers.

The fifth contains experiments on the production of air from water, exposed with various substances to the action of light.

The sixth contains experiments made to determine the relative quantities of moisture absorbed from the atmosphere by different substances used for clothing.

"Being engaged in a course of experiments upon the conducting powers of various bodies with respect to heat, and particularly of such substances as are commonly made use of for clothing, in order to see if I could discover any relation between the conducting powers of those substances and their power of absorbing moisture from the atmosphere, I made the following experiments:

"Having provided a quantity of each of the under-mentioned substances in a state of the most perfect

cleanness and purity, I exposed them, spread out upon clean china plates, twenty-four hours, in the dry air of a very warm room (which had been heated every day for several months, by a German stove) the last six hours of the heat being kept up to 85° of FARENHEIT's thermometer; after which I entered the room with a very accurate balance, and weighed equal quantities of these various substances, as expressed in the following table.

"This being done, and each substance being equally spread out upon a very clean china plate, they were removed into a very large uninhabited room, upon the second floor, where they were exposed 48 hours upon a table placed in the middle of the room, the air of the room being at the temperature of 45° F.; after which they were carefully weighed

(in the room) and were found to weigh as undermentioned.

"They were then removed into a very damp cellar, and placed upon a table, in the middle of a vault, where the air, which appeared by the hygrometer to be completely saturated with moisture, was at the temperature of 45° F.; and in this situation they were suffered to remain three days and three nights, the vault being hung round, during all this time, with wet linen clothes, to render the air as damp as possible, and the door of the vault being shut.

"At the end of three days I entered the vault, with the balance, and weighed the various substances upon the spot, when they were found to weigh as is expressed in the third column of the following table:

The various Substances.	Weight after being dried 24 Hours in a hot Room.	Weight after being exposed 48 Hours in a cold uninhabited Room.	Weight after being exposed 72 Hours in a damp Cellar.
	Pts.	Pts.	Pts.
Sheep's wool .....	1000	1084	1163
Beaver's fur .....	1000	1072	1125
The fur of a Russian hare .....	1000	1065	1115
Eider down .....	1000	1067	1112
Silk. { Raw single thread .....	1000	1057	1107
{ Ravelings of white taffety .....	1000	1054	1103
Linen. { Fine lint .....	1000	1046	1102
{ Ravelings of fine linen .....	1000	1044	1082
Cotton wool .....	1000	1043	1089
Silver wire, very fine, gilt, and flattened, being the ravelings of gold lace .....	1000	1000	1000

"N. B. The weight made use of in these experiments was that of Cologne, the *parts*, or least divisions, being  $\frac{1}{85536}$  part of a mark, consequently 1000 of these *parts* make about 52  $\frac{1}{4}$  grains troy.

"I did not add the silver wire to the bodies above-mentioned, from any idea that that substance could possibly imbibe moisture from the atmosphere; but I was willing to see whether a metal placed in air saturated with water, is not capable of receiving a small addition of weight from the moisture attracted by it, and attached to its surface; from the result of this experiment, however, it should seem that no such attraction subsists between the metal I made use of and the watery vapour dissolved in air.

"I was totally mistaken in my conjectures relative to the results of

the experiments with the other substances. As linen is known to attract water with so much avidity; and as, on the contrary, wool, hair, feathers, and other like animal substances, are made wet with so much difficulty, I had little doubt but that linen would be found to attract moisture from the atmosphere with much greater force than any of those substances; and that, under similar circumstances, it would be found to contain much more water; and I was much confirmed in this opinion upon recollecting the great difference in the apparent dampness of linen and of woollen clothes, when they are both exposed to the same atmosphere. But these experiments have convinced me, that all my speculations were founded upon erroneous principles.

"It should seem, that those bodies which are the most easily wetted, or which receive water, in its unelastic form, with the greatest ease, are not those which in all cases attract the watery vapour dissolved in the air with the greatest force.

"Perhaps the apparent dampness of linen, to the touch, arises more from the ease with which that substance parts with the water it contains, than from the quantity of water it actually holds: in the same manner as a body appears hot to the touch, in consequence of its parting freely with its heat, while another body, which is actually at the same temperature, but which withholds its heat with greater obstinacy, affects the sense of feeling much less violently.

"It is well known that woollen clothes, such as flannels, &c. worn next the skin, greatly promote insensible perspiration. May not this arise principally from the strong attraction which subsists between wool and the watery vapour which is continually issuing from the human body? That it does not depend entirely upon the warmth of that covering, is evident; for the same degree of warmth, produced by wearing more clothing of a different kind, does not produce the same effect.

"The perspiration of the human body being absorbed by a covering of flannel, it is immediately distributed through the whole thickness of that substance, and by that means exposed by a very large surface, to be carried off by the atmosphere; and the loss of this watery vapour, which the flannel sustains on the one side by evaporation, being immediately restored from the other, in consequence of the strong attraction between the flannel and this vapour, the pores of the skin are disencumbered, and they are continually surrounded by a dry, warm, and salubrious atmosphere.

"I am astonished that the custom of wearing flannel next the skin should not have prevailed more universally. I am confident it would prevent a multitude of diseases; and I know of no greater luxury than the comfortable sensation which arises from wearing it, especially after one is a little accustomed to it.

"It is a mistaken notion, that it is too warm a clothing for summer. I

have worn it in the hottest climates, and in all seasons of the year, and never found the least inconvenience from it. It is the warm bath of a perspiration confined by a linen shirt, wet with sweat, which renders the summer heats of the tropical climates so insupportable; but flannel promotes perspiration, and favours its evaporation; and evaporation, as is well known, produces positive cold.

"I first began to wear flannel, not from any knowledge which I had of its properties, but merely upon the recommendation of a very able physician, (SIR RICHARD JEBB); and when I began the experiments, of which I have here given an account, I little thought of discovering the physical cause of the good effects which I had experienced from it; nor had I the most distant idea of mentioning the circumstance. I shall be happy, however, if what I have said or done upon the subject should induce others to make a trial of what I have so long experienced with the greatest advantage, and which I am confident they will find to contribute greatly to health, and consequently to all the other comforts and enjoyment of life.

"I shall then think these experiments, trifling as they may appear, by far the most fortunate, and the most important ones I have ever made." p. 264—269.

We have selected the above experiment from a consideration of its general utility in reference to health.

In the seventh paper are experiments made to determine the relative intensities of the light emitted by luminous bodies.

In the eighth, an account of some experiments on coloured shadows.

Paper the ninth, conjectures respecting the principles of the harmony of colours. The tenth contains an enquiry concerning the chemical properties of light. The eleventh is a supplement to the last subject. The twelfth is an enquiry concerning the weight or ponderability which has been ascribed to heat, and the thirteenth is a supplement to the last paper.

To each of the papers is prefixed a complete analysis, and the volume contains 390 pages.

XCI. SECRET MEMOIRS OF THE COURT OF PETERSBURG, particularly towards the Close of the Reign of Catharine II. and the Commencement of that of Paul I. containing a Number of Anecdotes and historical Facts respecting the Persian War, the March of the Russian Armies against France, the Disgrace and Death of Suvwarof, the financial Operations of Paul the First, his domestic Life, and his tragical End followed by justificative State Papers, among which is the Constitution for the Imperial Family. Translated from the French. Vol. III. 8vo.

THIS volume is divided into five chapters, historical anecdotes, and state papers.

Chap. I. contains an account of the PERSIAN WAR, the origin of which is given in an account of the four brothers of the Eunuch, Mehemet Khan, who having assisted him in obtaining the supreme government, refused to acknowledge him as their sovereign, and wishing to remain masters of the provinces they occupied, united against him, in which they were assisted by the czar Heraclius, prince of Georgia, and vassal to Russia. "Mehemet defeated his brothers in several battles; two of them were made prisoners, and beheaded in his camp; the other two escaped, though not without difficulty, from this sanguinary conqueror." p. 6.

"The two brothers of Mehemet Khan had, however, again taken up arms; but being defeated a second time, they had no other resource left but flight. They at first retired to Baku and Derbent, with their wives and treasures; but not thinking themselves in safety there, they chose finally to take refuge, the one at Astrakhan, and the other at Kislär, a small Russian port on the Caspian. All these events passed in the years 1784, 1785, and 1786.

"General Paul Potemkin, (*Potomkin*), a relation of Prince Potemkin, then commanded in Caucasus, and at Kislär. Apprized that the Persian Prince was coming thither in quest of an asylum, he pretended not to be able to receive him, alledging that Russia being at peace with Persia, he did not wish to expose her to a war, by taking rebels

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under his protection\*. Notwithstanding this refusal, the fugitives, pursued by the ships of Mehemet, and confiding in the sacred rights of hospitality and misfortune, so respected in the East, presented themselves in the roadstead of Kislär. The Russian commandant, informed that their ship was filled with riches, as well in gold as in valuable jewels and stuffs, immediately dispatched some armed boats, which went to meet them. The Persians received the Russians on board with great demonstrations of joy, as their deliverers—Here the pen is ready to drop from my hand!—But, no! let it still inform indignant Europe of a crime which the court of Russia knew of immediately, and which she even appeared to sanction by the impunity of the delinquents—what do I say?—by the distinctions and favours with which it continued to load them.

"The Russian soldiers were scarcely received on board the ship, before they fell on all the Persians that they found there, and butchered them in cold blood, at the very moment when those unfortunate people were come to embrace them as deliverers. Women, children, old men, no one was spared: those who escaped the murderous sword were thrown headlong into the sea. The unhappy prince was one of this number. Attempting to save himself by swimming, with one hand he caught hold of the Russian boat, when a stroke of a sabre separated that hand from his arm. He sunk, re-appeared, and, with the hand which he had remaining, he again seized hold of the boat. Another stroke of a sabre cut that off likewise: the quivering hand remained in the boat. The Prince having sunk again, crimsoned the sea with his blood, and a last thrust with a pike dispatched him to the bottom.

"This horrible massacre happened in the summer of 1786. The ship was carried in triumph into the harbour, and her treasures became the prey of Potemkin, of the commandant and his accomplices.

"This murder and robbery had been committed too publicly to re-

\* The title of rebel was then given to a prince, who, a few years after, was acknowledged as lawful king of Persia, and for whose re-establishment war was declared against Mehemet.

main unknown; but the accounts which were sent of it to court having so disguised the facts, they were not thought deserving of attention, and nothing more was said of the matter.

"In the mean time the other Persian prince, named Sahli Khan, had been received at Astrakhan. It was in this town he learned the fate of his brother, and the loss of his treasures, entrusted to the same ship. Reduced to distress, he wrote to the empress, to ask the restitution of his property, an asylum for his person, and vengeance for his unfortunate brother, of whose tragical death he related the particulars. Catharine had yet no need of him, and the partisans of Potemkin were omnipotent. The governor of Astrakhan, the same Paul Potemkin, received orders to keep a watchful eye on the prince, to prevent him from coming to Petersburg, and to assign him a trifling pension.

"Among other maxims, from which the Russian government has never departed, must be remarked the following: *To keep up clandestine correspondence in the circumjacent countries, there to foment troubles, create factions, and, above all, to attract and gain over traitors and malcontents, in order to make use of them as occasion might require.* This is the reason why Sahli Khan was detained against his will at Astrakhan.

"Exasperated at the unpunished murder of his brother, and by no means satisfied with the manner in which he himself had been treated, he wished, at the expiration of a little time, to return to Persia, either to form a new party, or be reconciled with Mehemet; but he was detained as an instrument that sooner or later might be wanted. An opportunity was waited for, and it presently occurred. Mehemet Khan having subdued all Persia, and the flight of his brothers having left him master of the banks of the Caspian, and of the adjacent provinces, he at length appeared in Georgia at the head of a formidable army. Heraclius, bending under the weight of fourscore years, being then summoned to acknowledge him for his sovereign, and to return under the dominion of Persia, of which he was the first vassal, found himself under a strange dilemma."

p. 7—11.

The prince of Georgia was defeated

and driven from his government, and being a vassal to Catharine, as soon as she heard of the condition of Heraclius, she formed the ambitious design of conquering Persia, and then sent for the Persian prince, who had been neglected so long, loaded him with presents, and treated him as a king soon to be seated on his throne. A vast army was raised, and marched into Persia, but the unhealthiness of the country nearly destroyed it, and the sudden death of Catharine put an end to the design, as Paul altogether disapproved of it, and was by his passion soon hurried into an expedition still more vast and remote, towards France and Italy.

Chap. II. Finances. This chapter states the revenues under Catharine, and the imposts shewn to be clogs on commerce. Assignats are introduced, and soon fall into discredit. Foreign merchants are obliged to pay the duties on their merchandize in cash. The coin is adulterated, but not put in circulation. To remedy the scarcity of specie, an order was issued to melt down the services of plate which Catharine had given to the governors of the chief towns. Each of these consisted of eighty covers, and the smallest had cost fifty thousand rubles, and those of the large towns double. But upon receiving the plate, it was found too insignificant to produce any adequate supply. It was therefore made into silver armour to encrease the splendour of the appearance of the gendarmes; but the imperial chest being again exhausted, the silver was given to the goldsmiths, who coined it for the price of their labour. Thus ended this financial operation. The prodigality of Paul in pulling down old buildings and erecting new ones, at the most exorbitant expence, is next noticed, and the chapter closes with some remarks.

Chap. III. The Kosaks, or Cosacks.

In this chapter we have the origin of this people, their republics, and difference from the Russians. By the oppression of the Russians they were deprived of their independence and their ancient constitution—dispersed and transplanted into other nations like slaves. They have no pay, and subsist by plunder.—Their principal weapon is a lance, which they carry vertically, but upon meeting an enemy immediately couch it:



they have also an indifferent sabre, a brace of pistols, and a carbine, but of these they make little use. Their manner of fighting is described, as also their address and sagacity, and mode of plundering. The chapter concludes with an account of their defeat by the Turks at Ismael, and an observation that they are by no means formidable to the French. N. B. This was written at the time of their marching into Germany.

Chap. IV. Expeditions against the French into Italy.

This chapter begins with a description of the policy of Catharine, and her preparations against France, which were suspended by the accession of Paul to the throne, who refused to ratify the treaty concluded with Mr. Pitt, and actually countermanded the orders which the armies had received to march towards France and into Persia. Paul, however, from a natural aversion to the French, the progress of its armies, the solicitations of the British court, and the offers of English gold, soon restored the coalition, and equipped an army to operate against France. The author here gives an account of the Russian officers and soldiers; informs us of the complaints made from all quarters, on account of the violences of the Russian army, and in a note relates a circumstance which shews the disposition of the officers. "Among the great number of extortions committed by the Russians on their march, those which the officers took the liberty of practising at the post-houses of the empire were the more conspicuous; as in Germany the post-masters are themselves rude and imposing towards foreigners, while in Russia they are, perhaps, too much abandoned to the direction of the military, who ill treat them, and especially their postillions, who are generally slaves. Some Russian officers, crossing the Austrian territories, in order to join their army, exasperated at the tardiness with which they were driven, beat a post-master and killed a postillion. On being arrested for this murder, they asked *how much a postillion cost in Germany; that they would pay for him, in order that nothing more might be said of the matter.*" p. 165, 167.

An account is here given of the circumstances of the Russian army, as it respects the pay of the officers and men.

Upon their march into Germany, the former received their pay in paper, which in Poland lost sixty per cent, and in Austria was of no value. "Supposing that it had been regularly counted out to them, it would be utterly impossible for them to subsist on it in Germany, and especially on a march. The allowance of a captain of infantry is not a thousand livres (*circa* 42l. sterling) a year, and the subalterns are paid in proportion. As for the soldiers, they are, as has been seen, fed and clothed, but they receive only about twenty-four livres (twenty shillings) a year in specie." p. 169. "There are in the regiment associations, independent of those of battalions and companies, called *artel*, which form a sort of common stock, where every recruit, on arriving at his corps, deposits the money that he has remaining, and the value of the clothes he sells on receiving his uniform. The few moveables of a comrade dead or killed likewise fall into it. In time of war the produce of pillage or booty, which each member brings to it pretty faithfully, still increases this stock, which amounts sometimes to a no inconsiderable sum. It is generally entrusted to old corporals, at the choice of the soldiers, and these treasurers, called *artelchiki*, have frequently the talent of making the most of these funds, and increasing them. The Russian soldier, being enlisted for life, having no longer any other interest, nor any private inheritance to expect, accustoms himself to place all his hope in this sort of community, from which he frequently derives assistance. On a march, and in all extraordinary wants, recourse is had to the *artel*, whether for purchasing a horse which draws the baggage, or to procure some provisions when bread runs short, or to refresh himself after some great fatigue, or some scarcity, by a glass of brandy or a piece of bread; for in the provisions distributed to the Russians are included only rye-flour, peeled barley, and salt\*." With these provisions, generally very ill condi-

\* These provisions are distributed to the soldier every month in kind. To each is given his *puok* or bushel of flour, his *garnitz* or measure of barley, and his little allowance of salt. The captain, who makes this distribution to his company, also gains in the measure wherewith to feed his horse and his dogs.

tioned, the soldier himself prepares to his fancy, with no small dexterity, bread, biscuit, or a sort of mess called *kascha*, which he thinks himself happy in being able to season sometimes with hemp-oil, a bit of candle grease, or an onion: he does more, with a little fermented flour, or the remains of his biscuit, he makes besides a drink called *quass*, which he prefers to plain water, but which would appear detestable to whoever was not accustomed to it. This is all the food of the Russian soldier in the field: it does not cost the crown five livres a month for a man, and never is any thing more added to this less than frugal fare." p. 169—171.

As Suvarroff made a conspicuous figure in the late war, we presume the following account of that general will not be uninteresting to our readers. "At the time of Catharine's decease, Suvarroff, at the height of favour and fame, was at the head of a powerful army, which occupied all the south of Poland, and extended to the shores of the Euxine. Paul had never been partial to this bigoted, restless, volunteering, enterprising general, who was an enthusiastic admirer of Catharine, and her gigantic projects. On his part, Suvarroff, a Russian in the full import of the term, and consequently an enemy to that minute and pedantic German discipline with which his future emperor was so infatuated, had never cultivated his good graces. The corps which he commanded, so far from being remarkable for exact order and rigorous precision in the use of their arms, were almost always at the extreme borders of the empire, employed in fighting, and distinguished themselves only by that sort of disorder which characterises the soldier in the time of war. Paul, however, was afraid of this popular general, who was beloved by the troops; but he at first kept terms with him, and confirmed him in all his commands; he afterwards sent him orders to establish the army on another footing, and to carry into execution the new military regulations. Suvarroff, who was attached to the old Russian institutions, and even to those of Potemkin, well adapted to the national character, with which he was perfectly acquainted; Suvarroff, persuaded that the troops, which had ever been victorious, could not but

be on a very good footing, was not eager to conform to the orders of the emperor, and indulged himself in pleasantries when he received them. This was wounding to the quick Paul I. who gloried in reforming and improving, in his way, his military establishment, and discoursed about the button of a gaiter, and the queue of a soldier, as of things the most important to the glory of his arms. He immediately sent orders to the old general to resign the command, and to quit the army without delay. The Russian soldier, who, like the French, is a songster, had already turned into a song the bon mots of Suvarroff, which contributed not a little to throw ridicule on the new regulations.

"We have said above, that Suvarroff was a barbarian and a buffoon, but he was, perhaps, the fittest general for the genius of the Russians; the soldier loved him, and the officer, though he regarded him as a burlesque character, fought under his orders with confidence. If Paul, in dismissing him, had considered only his natural cruelty, or his folly, real or affected, perhaps the measure would have been applauded; but he appeared to aim at punishing the man devoted to his mother, and the thwarter of his military innovations, which were too abrupt and too ill directed. When old Suvarroff received the order to resign his command, he chose to communicate it himself to his army, which he drew up in order of battle. In front of the line rose a pyramid of drums and cymbals. Dressed as a simple grenadier, but decorated with all his orders, with the portrait of the empress and that of Joseph II. Suvarroff harangued his companions in arms, and bade them a very pathetic farewell. He then stripped himself of his helmet, his coat, his sash, his musket, and all the marks of effective service, which he deposited on the pyramid, in the form of a trophy: 'Comrades,' says he, 'there will come a time, perhaps, when Suvarroff will re-appear among you; he will then resume these spoils which he leaves to you, and which he always wore in his victories.' The soldiers were moved with indignation and grief; they murmured and lamented. Suvarroff quitted them in this manner, leaving the command to his lieutenant general.

He retired to a small house, which he had at Moscow; but a man so famous and so popular, whose dismissal, after such signal services, caused a general sensation in the empire, gave umbrage to Paul in that capital where he was going to be crowned, and he issued an order for Suvarrof to be sent away from Moscow. A major of the police entered one day into the retreat of the old warrior, and presented to him this order, which banished him to an obscure village. With an air somewhat indifferent, Suvarrof asked how much time was granted him for settling his affairs? 'Four hours,' replied the officer. 'Oh, this is being overkind!' exclaimed the general; 'an hour is sufficient for Suvarrof.' He immediately put his gold and his jewels into a casket, and went out. A travelling coach was waiting for him at the door. 'Suvarrof going into exile,' said he, 'has no need of a coach; he can repair thither in the same equipage that he made use of to repair to the court of Catharine, or to the head of the armies.—Bring me a cart!' His will must be obeyed, and the officer was forced to perform with the old field-marshal a route of 500 versts in a *kibitka*: in summer, this carriage is the most inconvenient that can be imagined; but Suvarrof was accustomed to it, travelling only in this manner, laid on a mattress, and wrapped up in his cloak. Having arrived at the village appointed, he took up his quarters in a wooden hut, under the superintendence of the major and some subaltern officers of the police. No one durst see him or write to him; and the veteran, habituated to the tumult of camps, and to a life the most active and bustling, saw himself all at once completely insulated. Reading, and the reflections which he had time to make during this disgrace, had no small influence on the remainder of his life. At last his daughter, married to a brother of the favourite Zubof, was permitted to pay him a visit, which was short, but at which count Suvarrof seemed affected. The emperor, on his return to the residence, appeared also to relent by degrees, and wrote to him. A courier arrived, and delivered his dispatch; on the cover was, in large letters,—TO FIELD-MARSHAL SUVARROF. 'This letter is not for me,' said the old warrior coolly, on

reading the direction; 'If Suvarrof were field-marshal, he would not be banished and guarded in a village; he would be seen at the head of the armies.' The courier, stupified, in vain said and repeated, that he had orders to deliver this letter to his excellency. However he was forced to carry it back sealed to the emperor. On receiving it Paul manifested no vexation; but Suvarrof from that time was guarded more strictly. Thus it is that a celebrated man, confident in his fame and the public opinion, can sometimes brave a despot." p. 181—188.

The officers of the Russian army were by no means such as satisfied the coalesced powers; they had expected the command would have been given to Suvarrof, and at last Paul complied with the solicitations made to him, and that general was placed at the head of the Russian army. This chapter details the battles in which it was engaged in Italy.

Chap. V. Expeditions against the French into Helvetia—the vast enterprises of Russia—her four armies—the march of the second—its leaders, and the private motives of Paul, are specified in this chapter. The battle of Zurick and defeat of the Russians particularly noticed, after which "the army, exhausted by hunger, fatigue, and a thousand privations, contemplated with despair those summits covered with snow, which it was still necessary to reach. The soldiers murmured, stopped, and refused to go farther. Suvarrof caused a grave to be dug in the road, and laid himself in it: 'Cover me with earth,' said he, 'and here leave your general: you are no longer my children; I am no longer your father; I have nothing more to do than die!' Whereupon his grenadiers hastened round him, requesting with loud cries that they might scale the summits of St. Gothard, and thence dislodge the French." p. 269.

The particulars of this march are detailed. Suvarrof repels Lecourbe, recalls the Russians to battle, and retreats. His singularities are described, as also his chagrin at the repulse he met with. Remarks upon his recal and death.

The catastrophe in Holland is introduced, and an anecdote of a young Russian officer is inserted in a note, well worthy of notice. "In one of

the battles that were fought in Holland, an ensign fell wounded, defending his colours, and wrapped himself up in their folds. On coming to himself, his first thought was to secure them from the enemy. He tore them, and concealed them in his bosom. Picked up as a prisoner on the field of battle, he carefully preserved this emblem of honour entrusted to his valour, and carried it back to Russia. Paul, getting the better by degrees of his passion, and informed of this action, rewarded him, by reinstating in his rank this brave officer, who had been excluded from the service like all the other prisoners. Several had the same claims to the gratitude of their sovereign, and, on their return, expected nothing more than exile, or some other punishment. The Russian columns, on crossing the Rhine, received the account of the death of Paul, and the accession of Alexander; their joy was inexpressible; then only was it that the officers rejoiced in the expectation of seeing shortly their country." p. 293, 294.

From the Historical Anecdotes we select the following:

*"The Bust of Catharine II."*

"One day Catharine was told that her bust, in Parian marble, carefully preserved in a crystal glass in one of the apartments of the Hermitage, had just been found painted. Great endeavours were made to irritate her against this insolence, and to cause its authors to be sought after in order to punish them severely for this insult to her imperial majesty. Catharine II. without appearing either incensed or surprised, contented herself with saying, '*It is, probably, one of the pages, who wanted to rally me on the habit I have of wearing rouge. The only thing to be done is to wash my bust.*'" p. 368, 369.

"The empress had harboured and adopted a little boy, whom the police had found abandoned in the streets: she sent him daily to take lessons at the German school. One day the child appeared on his return less gay than usual. Catharine took him on her knees, and asked him the cause of his grief. 'Ah, mamma,' said he, 'I have cried sadly; our master at the school is dead; his wife and children cry a great deal; every one is dressed in black, and they say that this woman and her children are extremely unfortu-

nate, because they are very poor, and have nobody to give them a bit of dinner.' The empress immediately sent an aid-de-camp to the director of the school to enquire into the matter, and on learning that a teacher had just died, leaving his wife and children in the greatest distress, she sent instantly by the little boy three hundred rubles to the widow, with an order to the head master to have the three orphan children brought up at the expence of the crown. Here we see the heart of Catharine: thus it was that innocence sometimes brought her the complaints of suffering humanity, and that she hastened to afford it succour."

*"Catharine's chemical Knowledge saves the life of some innocent Sailors."*

"It is well known that an artificial cold may be produced by the mixture of snow and salt of nitre; a heat, and even an artificial fire, may likewise be obtained by the mixture of spirit of nitre and oil of turpentine: those two substances take fire as soon as they are mixed, as well as several others, by a chemical process sufficiently known. Some years ago a fire broke out on board a frigate in the harbour of Cronstadt, and had like to have burnt the vessel. Inquiries were made to discover the cause of this unfortunate accident which was attributed to some ill disposed person. Several sailors even were apprehended on suspicion, and endeavours were employed in vain to make them confess the crime. The empress, being informed of this affair, said to the reporter, 'But, sir, it seems to me that I have learnt in my youth, that the mixture of some cold substances produces fire spontaneously: perhaps this fire has been occasioned by an unlucky accident, and it would be a sad thing to have the innocent punished.' She appointed a commission to examine the frigate, and seek out the causes of the fire. *Kraft*, the professor of experimental physics and chemistry to the young grand dukes, was of this commission; and it was discovered that the fire had proceeded from a bottle of oil, which had been thrown down on a heap of soot in the corner of the chimney. This was at least what was conjectured, and what was reported to the empress, who ordered the parties ac-

cused to be set at liberty. She was fond of recollecting this adventure, and related it one day to the young grand dukes, who were speaking to her of their lessons in physics, in order to make them comprehend how useful that science might be to them." p. 370—372.

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XCII. INTERESTING *Anecdotes of the heroic Conduct of Women during the French Revolution. Translated from the French of M. DU BROCA, 12mo. with a Frontispiece.*

"THE following anecdotes are offered to the English reader with pleasure and confidence by the translator: the passions they exhibit interest equally the rudest savage and man in the most depraved state of artificial manners. Even the worst of men, while their hearts have swelled with the storm of the blackest passions, have relented on beholding the genuine form of the noble passions which are the subject of this work, almost incredible instances of which will be found in the following pages.

"The greater part of these anecdotes are new to the world, having been rescued from oblivion by the generous assiduity of the writer of this work; and such as are well known are related with new and authentic circumstances, that give even to these an air of novelty.

"The author has classed his facts according to the species of moral excellence that characterises them; and the translator has thought it best to preserve that order."

Maternal Affection — Conjugal Affection — Filial Affection — Instances of Affection in Sisters for their Brothers — Sacrifices made by the Affection of Lovers — Hospitality — Fortitude of Mind under Mistortunes — Self-devotion for great Objects — Gratitude — Singular Disinterestedness — Courage inspired by the hatred of Crimes — Patriotism.

#### EXTRACTS.

CONJUGAL AFFECTION. — "Mad. Lavergne, had been married but a very short time to M. Lavergne, Governor of *Longwy*, when that fort surrendered to the Prussians. The moment *Longwy* was retaken by the

French, the governor was arrested, and conducted to one of the prisons of Paris: Madame Lavergne followed to the capital. She was then scarcely twenty years of age, and one of the loveliest women of France. Her husband was upwards of sixty, yet his amiable qualities first won her esteem, and his tenderness succeeded to inspire her with an affection as sincere and fervent as that which he possessed for her.

"That dreadful epocha of the revolution had already arrived, when the scaffold reeked daily with the blood of its unfortunate victims; and while Lavergne expected every hour to be summoned before the dreaded tribunal, he felt sick in his dungeon. This accident, which at any other moment would have filled the heart of Madame Lavergne with grief and inquietude, now elevated her to hope and consolation. She could not believe there existed a tribunal so barbarous, as to bring a man before the judgment-seat, who was suffering under a burning fever. A perilous disease, she imagined, was the present safeguard of her husband's life; and she promised herself, that the fluctuation of events would change his destiny, and finish in his favour, that which nature had so opportunely begun. Vain expectation! the name of Lavergne had been irrevocably inscribed on the fatal list of the 11th *Germinal*, of the second year of the republic, (June 25th, 1794) and he must on that day submit to his fate.

"Madame Lavergne, informed of this decision, had recourse to tears and supplications. Persuaded that she could soften the hearts of the representatives of the people, by a faithful picture of Lavergne's situation, she presented herself before the committee of general safety: she demanded that her husband's trial should be delayed, whom she represented as a prey to a dangerous and cruel disease, deprived of his strength, of his faculties, and of all those powers either of body or mind, which could enable him to confront his intrepid and arbitrary accusers.

"'Imagine, oh citizens,' said the agonized wife of Lavergne, 'such an unfortunate being as I have described, dragged before a tribunal about to decide upon his life, while reason abandons him, while he can-



'not understand the charges brought against him, nor has sufficient power of utterance to declare his innocence. His accusers in full possession of their moral and physical strength, and already inflamed with hatred against him, are instigated even by his helplessness to more than ordinary exertions of malice; while the accused, subdued by bodily suffering, and mental infirmity, is appalled or stupefied, and barely sustains the dregs of his miserable existence. Will you, oh citizens of France, call a man to trial while in the phrenzy of delirium? Will you summon him, who perhaps at this moment expires upon the bed of pain, to hear that irrevocable sentence, which admits of no medium between liberty or the scaffold? and, if you unite humanity with justice, can you suffer an old man —.' At these words every eye was turned upon Madame Lavergne, whose youth and beauty, contrasted with the idea of an aged and infirm husband, gave rise to very different emotions in the breasts of the members of the committee, from those with which she had so eloquently sought to inspire them. They interrupted her with coarse jests and indecent railery. One of the members assured her with a scornful smile, that young and handsome as she was, it would not be so difficult as she appeared to imagine, to find means of consolation for the loss of a husband, who, in the common course of nature, had lived already long enough. Another of them, equally brutal and still more ferocious, added, that the fervour with which she had pleaded the cause of such an husband, was an unnatural excess, and therefore the committee could not attend to her petition.

"Horror, indignation, and despair, took possession of the soul of Madame Lavergne; she had heard the purest and most exalted affection for one of the worthiest of men, contemned and vilified as a degraded appetite. She had been wantonly insulted, while demanding justice, by the administrators of the laws of a nation, and she rushed in silence from the presence of these inhuman men, to hide the bursting agony of her sorrows.

"One faint ray of hope yet arose to cheer the gloom of Madame Lavergne's despondency. Dumas was

one of the judges of the tribunal, and him she had known previous to the Revolution. Her repugnance to seek this man in his new career, was subdued by a knowledge of his power, and her hopes of his influence. She threw herself at his feet, bathed them with her tears, and conjured him by all the claims of mercy and humanity, to prevail on the tribunal to delay the trial of her husband till the hour of his recovery. Dumas replied coldly, that it did not belong to him to grant the favour she solicited, nor should he chuse to make such a request of the tribunal: then, in a tone somewhat animated by insolence and sarcasm, he added, 'and is it then so great a misfortune, madam, to be delivered from a troublesome husband of sixty, whose death will leave you at liberty to employ your youth and charms more usefully?'

"Such a reiteration of insult, roused the unfortunate wife of Lavergne to desperation, she shrieked with insupportable anguish, and, rising from her humble posture, she extended her arms towards heaven and exclaimed—'Just God! will not the crimes of these atrocious men awaken thy vengeance! go, monster,' she cried to Dumas, 'I no longer want thy aid, I no longer need to supplicate thy pity: away to the tribunal, there will I also appear: then shall it be known whether I deserve the outrages which thou and thy base associates have heaped upon me.'

"From the presence of the odious Dumas, and with a fixed determination to quit a life that was now become hateful to her, Madame Lavergne repaired to the hall of the tribunal, and mixing with the crowd, waited in silence for the hour of trial. The barbarous proceedings of the day commence—M. Lavergne is called for—The jailors support him thither on a mattress; a few questions are proposed to him, to which he answers in a feeble and dying voice, and sentence of death is pronounced upon him.

"Scarcely had the sentence passed the lips of the judge, when Madame Lavergne cried with a loud voice, *Vive le Roi!* The persons nearest the place whereon she stood, eagerly surrounded, and endeavoured to silence her, but the more the astonishment and alarm of the multitude

augmented, the more loud and vehement became her cries of *Vive le Roi!* The guard was called, and directed to lead her away. She was followed by a numerous crowd, mute with consternation or pity; but the passages and stair-cases still resounded every instant with *Vive le Roi!* till she was conducted into one of the rooms belonging to the court of justice, into which the public accuser came to interrogate her on the motives of her extraordinary conduct.

"I am not actuated," she answered, "by any sudden impulse of despair or revenge, for the condemnation of M. Lavergne, but from the love of royalty, which is rooted in my heart. I adore the system that you have destroyed. I do not expect any mercy from you, for I am your enemy; I abhor your republic, and will persist in the confession I have publicly made, as long as I live."

"Such a declaration was without reply: the name of Madame Lavergne was instantly added to the list of suspected persons: a few minutes afterward she was brought before the tribunal, where she again uttered her own accusation, and was condemned to die. From that instant the agitation of her spirits subsided, serenity took possession of her mind, and her beautiful countenance announced only the peace and satisfaction of her soul.

"On the day of execution, Madame Lavergne first ascended the cart, and desired to be so placed that she might behold her husband. The unfortunate M. Lavergne had fallen into a swoon, and was in that condition extended upon straw in the cart, at the feet of his wife, without any signs of life. On the way to the place of execution, the motion of the cart had loosened the bosom of Lavergne's shirt, and exposed his breast to the scorching rays of the sun, till his wife entreated the executioner to take a pin from her handkerchief and fasten his shirt. Shortly afterwards Madame Lavergne, whose attention never wandered from her husband for a single instant, perceived that his senses returned, and called him by his name: at the sound of that voice, whose melody had so long been withheld from him, Lavergne raised his eyes, and fixed them on her with a look at once expressive of terror and affection. 'Do not be

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'alarmed,' she said, 'it is your faithful wife who called you; you know I could not live without you, and we are going to die together.' Lavergne burst into tears of gratitude, sobs and tears relieved the oppression of his heart, and he became able once more to express his love and admiration of his virtuous wife. The scaffold, which was intended to separate, united them for ever." p. 19—28.

FILIAL AFFECTION.—"During the war of La Vandee the Due de la Rochefoucault, condemned to die, as was also his daughter, found in the resources of that affectionate girl the means of concealing himself till a period arrived more favourable to that justice which he successfully claimed. His daughter's first care was to place him under the roof and protection of an artisan, who had formerly been a domestic in the duke's service, after which she procured an asylum for herself. They were thus both secure from the immediate power of their persecutors; but as the duke's property was confiscated, and as compassion is apt to grow weary of its good offices, the means of their bare subsistence were soon worn out. While the daughter was suffering under the extreme of poverty, she learnt that her father's health was declining for want of due nourishment. She now saw no way but to devote her life to save her father's, and she instantly made the resolve.

"A general of the republic at that very time was passing through the city in which was her place of concealment, and to him she wrote the following letter:

'CITIZEN GENERAL,

"Wherever the voice of nature is heard, a daughter may be allowed to claim the compassion of men in behalf of her father. Condemned to death at the same time with him who gave me being, I have successfully preserved him from the sword of the executioner, and have preserved myself to watch over his safety. But in saving his life, I have not been able to furnish all that is necessary to support him. My unhappy father, whose entire property is confiscated, suffers at this moment the want almost of every thing. Without clothes, without bread, without friend to save him from perishing of want, he has

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'not even the resource of the beggar, which still furnishes a little hope, that of being able to appeal to the compassionate, and to present his white hairs to those that might be moved to give him aid: my father, if he is not speedily succoured, will die in his place of concealment, and thus, after snatching him from a violent death, I shall have to sustain the mournful reflection of having betrayed him to one more lingering and painful—that of dying of cold and hunger.

"Be the judge, citizen general, of the extent of my misfortune, and own that it is worthy of pity. One resource only is left to me. It is to cast myself upon your generosity. I offer you my head, I undertake to go, and to go willingly, to the scaffold, but give immediate succour to my dying father. Below I give you the name of my place of concealment, there I will expect death with pleasure, if I may promise myself that you will be touched with my prayers, and will relieve my old and destitute parent.'

"The soldier had no sooner read this letter than he hastened to the asylum of Madame de Rochefoucault, and not only relieved her father, but secretly protected both, and after the 9th *Thermidor*, procured the restoration of M. de Rochefoucault's property by a revision of their sentence." p. 85—88.

**AFFECTION OF SISTERS TO BROTHERS.**—"It was the practice at *Nantes* and other places, to put a number of condemned persons on board a vessel, and sink them in the river. During these terrible drownings, a young girl, whose brother had been arrested, repaired to the house of Carrier to implore his protection in behalf of her brother. 'What age is he?' asked Carrier. 'Thirty-six years.'—'So much the worse; he must die, and three-fourths of the persons in the same prison with him.'

"At this horrible answer the poor girl knelt before the proconsul, and declaimed emphatically against the barbarity of his conduct. Carrier ordered her to leave the house, and even brutally struck her with the scabbard of his sabre. Scarcely, however, had she left his apartment when he called her back to inform her, that if she would yield to his desires he would spare the life of her

brother. His proposition filled her with disdain, and restored her to courage; she replied, that 'she had demanded justice, and justice was not to be bought with infamy.'

"She retired, and learning that her brother was on the point of being conducted to one of those dreadful boats at *Paimbeuf*, she ran again to the Proconsul, hopeless now of his life, and entreating only that she might be allowed to give something to her brother that might support him on the way.

"'Begone,' replied Carrier, 'he has no need of any support.'

"The brother of this unfortunate girl went to *Paimbeuf*, but before he had perished his sister was no more." p. 105—107.

**FORTITUDE.**—"During the disastrous reign of the assignats, a family formerly opulent, consisting of a father, mother, and five children, pined in want in a small cottage at the extremity of a town. The father, whose temper was violent, supported his misfortune with an impatience difficult to express. He frequently considered whether he should not put an end to his life. His wife, observing the agitation of his mind, and knowing him capable of a rash act, meditated on the means of withdrawing him from his project. But the difficulty was to find motives sufficiently strong. His affection for herself and his children, was rather calculated to push him to extremity; for it was evident, he never thought on them without anguish bordering on despair. To propose to him to have recourse to the charity of his neighbours, she knew, would wound his pride, which was excessive. Besides, she was not certain of the success of that expedient; and she knew, that a refusal would be a thousand times more cruel than any species of torture. Even the resource of consolation was not left her, for her husband would not listen to any topic that might afford hope, but impatiently pressed her to die with him, and to persuade their children to the same resolution. Surrounded by so many subjects of discouragement, the wife never abandoned herself to despair. One idea arose in her mind, which she expressed to her husband with so much tenderness and courage, that it almost instantly restored his mind to tranquillity.

"'All is not lost,' she said, 'I have

health, and our five children also. Let us leave this town, and retire to some place where we are not known, and I and my children will labour to support their father.' She added, that if their labour was insufficient, she would privately beg alms for his support. The husband ruminated awhile over this proposition, and took this resolution with a constancy worthy of the honourable life he has since led.

"No," he said, "I will not reduce you to the disgrace of beggary for me; but since you are capable of such attachment to me, I know what remains to render me worthy of it."

He then lost no time in collecting together the remnants of his property, which produced a hundred pistoles, and quitted the town with his family, taking the road to a distant department; and in the first place where he thought he was not known, he changed his dress for the coarse dress of a peasant, making his whole family do the same; and continuing his route, arrived at a town which he thought fit for his purpose: in the neighbourhood of which he hired a cabin, with a field, and a small vineyard. He then bought some wool and flax to employ the girls, and tools to cultivate the land for himself and the boys, the use of which he hired a peasant to teach him.

"A few weeks sufficed to conquer all difficulties. The example of the father and mother excited emulation among the children; and acquiring a competence from its labour and constancy, originating in the courage of the virtuous mother, this family lived perfect patterns of peace and domestic union." p. 177—180.

GRATITUDE.—"During the unhappy days of September, 1792, a woman conceived the project of rendering funeral honours, from motives of gratitude, to her confessor, whom she understood to be massacred at the prison *Des Carmes*. As she intently dwelt upon this idea, she heard an extraordinary cry in the street, by which she was drawn to the window: she saw a cart passing filled with dead bodies, and among them recognised the person of her confessor! A surgeon, one of her neighbours, happened to be with her; pointing out the body, she entreated him to go and

purchase it of the driver. Yielding to her entreaties, the surgeon went to the driver, and telling him his profession, said he wished to purchase one of the bodies for dissection. The driver asked him twenty crowns, permitting him to take his choice. He paid down the money and took the body pointed out to him, which he caused to be conveyed into the house of his friend: but what was the surgeon's surprise when he saw the priest on his feet! Clothes being procured for him, and being in the presence of his benefactress, he said, 'When I saw my brethren massacred at *Des Carmes*, I imagined it possible to save my life by throwing myself among the dead bodies as one of them. I was stripped, and thrown into the cart in which you saw me. I did not receive a single wound; the blood with which you saw me covered was that of the carcasses with which I was confounded. Receive, my benefactress, the most grateful thanks! It is probable, that, thrown into a quarry with the bodies of my unfortunate companions, I should have perished there!" All three then fell on their knees, and returned thanks to Heaven for this singular deliverance." p. 208, 209.

We cannot close this article without observing that though we believe these narratives, horrid as they are, to be founded in truth, we hope, for the honour of human nature, that they are exaggerated by rhetorical colouring: we add, that they have not all a favourable moral tendency, some of them countenancing suicide, a crime which we must uniformly reprobate.

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XCI. SERIOUS REFLECTIONS on Paper Money in general, particularly on the alarming Inundation of forged Bank Notes. With Hints for remedying an Evil threatening Destruction to the internal Trade of the Kingdom. In which are included Observations on Mr. Thornton's Enquiry concerning the Paper Credit of Great Britain.

THE object of this pamphlet is sufficiently explained in the title. The first part of it contains a sketch of the history of our own and foreign banks, with observations on the principles on which they were

founded. Some remarks are then made on the South Sea scheme, on bank paper, and on the facility of forgeries. A few hasty remarks are thrown in on Mr. Thornton's publication, noticed in our last, and the author promises to take up the subject more at large. In the mean time we give the following extract as a specimen of the author's manner.

"Just as this opusculum was committing to the press, the above publication made its appearance. Whether the author will be able to regain all, or any part of the public confidence to the Bank, and especially of that confidence which foreigners had in it, by his reasoning, it is difficult to say. At all events his statement shews the establishment to have fallen, by whatever means, into a maze of difficulties, from which his great sagacity cannot point the way out. As the late minister said, when pressed on the subject of our embarrassments by the protraction of hostilities, 'Go on with the war; Go on with the war;' so says Mr. T. of those of the Bank, 'Continue your confidence; Continue your confidence.' He shews in his way of reasoning, that 'however ample the Bank's general fund may have been, it may nevertheless be reduced to its last guinea, and brought under the necessity of making a suspension of its payments.' (See page 126.) In a note at the foot of page 64, after a few remarks in the way of comparison between the Bank of Amsterdam, with that of England, he wishes it to be believed that the less money a Bank contains, the safer it is, and the more deserving of support. 'If,' says he, 'the property of a public Bank is kept in money, a rapacious enemy may seize that money. If lent to the merchants, the enemy, by their requisitions, may draw it from the merchants; and by thus incapacitating the merchants to pay their debts to the Bank, may cause the failure of the Bank.' This is supposing the country to be every day in danger of invasion; nay more, to be actually in the possession of an enemy. But let us see how the great Mr. Burke, in his 'Reflections,' treats the idea of attaching credit to Bank paper, which has not its correspondent value in gold and silver to support it. 'At present the state of their treasury, (France) sinks every day

'more and more in cash, and swells more and more in fictitious representation. When so little within or without is now found but paper, *the representative, not of opulence, but want, the creature, not of credit, but of power*, they imagine that our flourishing state in England is owing to the Bank paper, and not the Bank paper to the flourishing condition of our commerce, to the solidity of our credit, and to the total exclusion of all idea of power from any part of the transaction. They forget that in England, not one shilling of paper money of any description is received but of choice; that the whole has had its origin in cash *actually deposited*; and that it is convertible, at pleasure, in an instant, and without the smallest loss, into cash again. Our paper is of value in commerce, because in law it is of none. It is powerful on Change, because in Westminster Hall it is not.'

"But let us see how neatly Mr. T. varnishes over the unfortunate stain attached to the discontinuance of cash payments at the Bank, for their notes. 'If every bill and engagement is a contract to pay money, the two parties to the contract may be understood as agreeing, for the sake of a common and almost universal interest, to relax as to the literal interpretation of it, and as consenting that *money should mean money's worth*, and not the pieces of metal: and the parliament may be considered as interposing, in order to execute this common wish of the public.' But what does Mr. T. call money's worth? Is it land to produce the necessaries of life? No: Is it cloth to cover us from the cold? No: It is one note for another; a *new* one for an *old* one; and which, if of ten pounds amount, may be changed the next day, in the way of business, for two forged ones of five, or five forged ones of two, (for every body cannot run to the Bank on such occasions) then where is Mr. Thornton's money's worth?" p. 50—52.

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XCIV. THE LIFE OF TOUSSAINT LOUVERTURE, Chief of the French Rebels in St. Domingo. To which are added, interesting Notes respecting several Persons who have acted dis-



tinguished parts in *St. Domingo*. By M. Du Broca. Translated from the French, 12mo. with a Portrait by Holli.

IF the memoir be authentic, the hero of it must be a compound of hypocrisy and villany almost beyond example; whose ambition raised him to the pinnacle of authority, at the expence of every sacred and social obligation, and whose fall therefore leaves no room for pity.

Toussaint was born in 1743, about a league distant from the city of Cape Francois, in the north of St. Domingo. By birth a slave, his early life was spent in tending flocks. By his own genius and industry he learned to read and write, and was promoted to be his master's coachman. In the massacres of August, 1791, he took no part, but remained faithful to his owner till the insurrection grew more formidable, and he thought he could desert with safety. He then fled to the camp of Biassou, and was appointed his secretary: soon, however, he obtained military rank, and one of the first consequences was the treacherous destruction of his new master; and the following events of his life are described as a series only of crimes: but as the memoir itself is very short, we shall confine our extracts to a single fact.

"Among the numerous anecdotes which prove the perfidious policy of Toussaint, I shall give the following; which, although connected with a just cause, does not the less exhibit his profound hypocrisy. At the time of the affair of the 30th of Ventose, of which I have spoken in the course of this work, and which threatened to be fatal to General Laveaux; fortunately for him, Toussaint having resolved to sustain his interests, invited to his house the several officers who commanded at Gros Morne, Plaisance, Verettes, and other places, all Mulatto chiefs, and informed them in pretended confidence of the conspiracy against General Laveaux. He added, that he was prepared to march against him, and to bring him to trial for a design to reduce the Blacks to slavery, and deliver the colony to the English. The mulatto chiefs, who were connected with the conspiracy, and silently waited the event of the 30th of Ventose to declare themselves

openly, were enraptured with the disposition Toussaint displayed to them. They congratulated him on the part he was about to take, and endeavoured to excuse themselves for not having sooner opened their enterprize to him. At that moment Toussaint, rising hastily from his seat, cried out 'Guards, seize these rebels!' Soldiers, who were concealed in the adjoining apartment, rushed in, and arrested the mulatto officers, who were thrown into prison at Morne Blanc and Petite Riviere. Negro officers of the army of Toussaint were appointed to their several commands." p. 74, 75.

As a contrast to the character of Toussaint we give the amiable portrait of a negro magistrate.

"Casar Telemaque, who is now nearly sixty years of age, is a native of Saint Pierre in the island of Martinique. He married a French woman at Paris about thirty-six years since, who is still living. He resided nearly forty-nine years in Paris, in the Rue du Sentier. His gentle manners, and the known benignity of his temper, induced his section, in the third year of the republic, to appoint him commissary of charitable benefactions. The zeal and patience with which he discharged the offices of that situation during that year, too famous in the revolution, will for ever render him dear to all his fellow citizens. The unfortunate were never received by him in that rude manner which converts a benefit into an injury; and, when the public means failed, he supplied them, as far as he could, from his own property.

"In the fourth year of the republic he departed for St. Domingo with Santonax; and on his arrival at that island was appointed treasurer at Port de Paix. But the situation which was most adapted to his humane heart was that which his friend Etienne Mentor obtained for him at the Cape, in pointing him out to the people as a man peculiarly fitted to exercise the paternal functions of a justice of peace.

"In this situation he merited and obtained the esteem and confidence of all good men. His name inspired respect: the negroes gloried in having him for a countryman, and the Europeans for a magistrate. With this character it is easy to judge what

was his courage, his solicitude, and his danger, during that horrible night when the town of Cape Francois was delivered to fire and sword by the execrable agents of Toussaint!

"Worthy and amiable citizen! receive in this place the homage due from every feeling heart! Your virtues offer a recompence to humanity for the crimes of your nation: and history, in conveying to after times the bloody deeds of your countrymen in St. Domingo, will console the mind of the reader with thy great and noble actions!" p. 75, 76.

XCV. MULUM IN PARVO. *Fashionable Tours from London to the pleasant Parts of Lancashire, Yorkshire, Westmoreland, Cumberland, &c. &c. and the northern Coast of Wales, as far as Holyhead. The whole embellished with from 3 to 400 engraved Sketches, taken on the Spot, and highly coloured, of the Towns, Villages, Mountains, Rivers, Lakes, Public Edifices, and Private Buildings, as they appear to the Traveller on the principal Roads, with a new Letter-press Description of each, and the Picturesque Scenery contiguous. 8vo.*

IT is difficult to convey a fuller idea of this work than is given in the above title page, without the assistance of the plates, each of which contains a dozen or more sketches of towns, villages, or country seats; but as a specimen of the information to be derived from the letter-press, which is very neat, but in a very small type, we give an extract from the outset of the tour to Holyhead, by the great north road, through Islington, &c.

"Islington, the first village we reach on this road, is situated upon the most elevated spot of land at this short distance from the metropolis; it was a town of the Saxons, and was called, at the conquest, Isendon or Isledon; it is exceedingly populous and extensive, and includes Upper and Lower Holloway, three sides of Newington Green, part of Kingsland, &c. &c. It hath a chalybeate water, which gained repute from being used by the late Princess Amelia; hath a licensed theatre, known by the name of *Sadler's Wells*, much frequented, where is exhibited that species of en-

tertainment called burlettas and pantomimes, with tumbling, dancing, &c. &c.; here also is a cut or canal prior in point of age, and superior in point of utility, to all the projects of the same sort that have been used in this country, as it conducts from Ware in Hertfordshire, to a great part of London, a constant and copious supply of the purest waters. The church at Islington was erected in the place of an old gothic structure that stood in 1503; and here was an ancient religious seminary, that was converted into a royal palace, used in the reign of Queen Elizabeth, now called *Canonbury House*, one of the towers of this still remains, as may be seen in the annexed plan\*. The reputed salubrity of the air here is said formerly to have attracted many city tradesmen and others, who had a propensity for country retirements; but the late wonderful encroachments of the town seem to have forced most of their description to more distant stations. Islington was at one time Addison's summer residence; Goldsmith also had lodgings here, as well as Ephraim Chambers, the author of the *Encyclopaedia*, of which Dr. Rees is now giving a new edition to the public; here likewise the famous Daniel Defoe died in the year 1731. He was the author of *Robinson Crusoe*, and other popular publications. Near the way from hence, at what is called Jack Straw's castle, was a Roman camp.

"Highbury Terrace, Highbury Place, and Paradise Row, are fashionable ranges of dwellings, viewed from this road in the way to Highgate; and in the same passage are transient prospects of the splendid village of Hampstead, with the rich premises of Lord Mansfield and Lord Southampton, covering some small hills that lie together on the left. The principal dwellings that face the traveller in his partial view of Highgate, are those of the family of Walker, the Crutchfield's, Mendam's, Crom-

\* This sketch was made near Highbury Grove; the author considering that the best station for comprehending it, with the view of the church and the village; and that he thus rendered the best interest to the engraving of the plan. The same discretion will be used through all that part of his work. The same direction will be continued to all other engravings of it; and under each title their distances from London are to be found,

bie's, and Slade's. There is a stone, in the form of a mile stone, near the beginning of the ascent to the last-named village, that is marked *Wittington's stone*. It distinguishes the spot where, agreeably to ancient legend, the poor dejected Wittington was resting, when the Bow-bells were heard prophetically speaking his future honour. Right of the road at entering Highgate are seats of the Cope's and Debaloo's, and near the road which leads from that village to Hampstead are Lord Southampton's and Lord Mansfield's.

"Highgate is so called from its lofty situation, and a gate\* erected here upwards of four hundred years since, to receive certain tolls for the Bishop of London, upon the great road being turned from its old track through dirty lanes by Hornsey, Colney Hatch, and Friar's Barnet to Whetstone, through that bishop's private park. Here is a chapel of ease to Hornsey and Pancras. Where this stands was formerly an hermitage; near which the chief Baron Cholmondeley endowed a school. Besides the genteel dwellings I noticed in my way hither, there are others of the Atherstone's, Ishawood's, Tippet's, Ranum's, Wagstaff's, Longman's, &c. &c. London and its suburbs, with the Kentish and Surry hills, form a picture to some of the views from hence that is strikingly interesting; there are other extensive prospects over Epping Forest, Blackheath, and the populous borders of the river Thames from Greenwich to Gravesend: in the nearer views are the villages of Edmonton, Tottenham, Hornsey, and Muswell Hill; a beautiful villa of the Parker's is in the last named; and near Hornsey is the Grey's. The ridiculous ceremony of swearing the artless country travellers on their way to London, through this place, can only be attributed to the sordid usage of its former inn-keepers: a pair of large horns are forced upon their heads; when they are taught to repeat a kind of mock oath: 'that they must never eat brown bread if they can get white, unless they like the brown best;'

\* This piece of antiquity hath been taken down about twenty years; but, by a favour of Mr. Pricket, of this place, the author hath been enabled to introduce the likeness of it in the annexed plan.

with other such absurdities, for which they are taxed a treat of liquor to the company present."

**XCVI. REMARKS on the Doctrines of Justification by Faith: in a Letter to the Reverend John Overton, A. B. Author of a Work, entitled, *The True Churchmen ascertained*. By EDWARD PEARSON, B. D. Rector of Rempstone, Nottinghamshire.**

IT is not in general within our plan to give extracts from pamphlets, except such as are of peculiar interest. Having, however, in our last given extracts from Mr. Overton's Works, impartiality requires that we should pay equal attention to his antagonists, among whom we consider Mr. Pearson as one of the most respectable, and we shall select the concluding pages as containing a kind of abstract and analysis of the whole.

"What I have said on this subject will, perhaps, be more clearly understood, when it is reduced to the following definition and propositions; which, if I mistake not, are agreeable both to the sense of Scripture and the doctrine of our Church.

**" DEFINITION.**

"*Justification* is the being accounted righteous before God.

**" PROPOSITIONS.**

"1. The consequence of our being justified at any time during the present life is, that we are admitted into a *state of salvation*. This, by some divines, is called our *first justification*.

"2. The consequence of our being justified at the last day will be, that we shall be *saved*, or made *partakers of salvation*. This, by some divines, is called our *last or final justification*.

"3. The sole *meritorious* cause of our being justified at any time, and of our being finally saved, is *Jesus Christ*.

"4. The *conditions* of our being at first justified, or of being admitted into a state of salvation, are *repentance* and *faith*.

"5. The *conditions* of our continuing

in a state of salvation, and of being finally saved, are *faith* and *good works*.

"6. The conditions of being restored to a state of salvation, after having fallen away from it, are the same as those, on which we are at first admitted into it, namely, *repentance* and *faith*.

"7. The *mean* or *instrument*, by which we are at first admitted into a state of salvation, is the sacrament of *baptism*.

"8. The *means* or *instruments*, by which we are continued in a state of salvation, are *prayer*, the hearing or reading of the *Scriptures*, and the participation of the sacrament of the *Lord's supper*; including the assistance of the *grace*, which is promised to the use of them.

"I have no intention of entering into a minute examination of your work, nor of defending the particular writers, whom you have attacked, or whose attacks you have attempted to repel. I leave them to answer for themselves. Whatever may be your success in establishing your opinions by the publication of your book, your efforts to establish them must ever reflect great credit on your *piety* and *diligence*. In general also, I am not disposed to deny you the praise of *candour*. With respect to the last, however, and for the sake of those of your readers, who are likely to be influenced by the authority of the writers, whom you quote, I think it necessary to observe, that your representation of their sentiments is not always to be implicitly received. You have not, I think, so carefully guarded against the '*iniquity of quotation*,' as you seem to have intended. I shall be content with giving an instance or two of this. In page 131, you say, 'Professor Hey suggests a *doubt*, whether the disorderly propensities of man were owing to Adam's transgression.' This, which, I believe, is your first quotation from Dr. Hey's work, gives the idea, that Dr. Hey himself entertains such a doubt. But Dr. Hey only says, 'I should rather think, that the intention of the compilers was, to leave men a liberty of assenting, who should *doubt*, whether the disorderly propensities of man were owing to Adam's transgression.' *Norr. Lect.* vol. iii. p. 152. Again, in p. 260,

with a reference to the *Norrissian Lectures*, you say, 'We dare not suggest our doubts, whether *all men* may not be happy ultimately.' Hence also it might be concluded, that Dr. Hey entertains these doubts. Whether he does or not, I do not pretend to say. I contend, however, that this does not appear from his words, but rather that the contrary appears. His words are, 'It is owing to the moderation of our church, that we are not called upon to subscribe to the eternity of hell-torments: nay, we are not required even to condemn those, who presume to affirm, that all men will be finally saved, though that was required in the last article of Edward VI. and I think reasonably'. *Norr. Lect.* vol. ii. p. 390.

"You will, I hope, pardon the liberty, which I have taken, in writing these few remarks. It is with unwillingness, that I give pain to any man, however different his opinions may be from mine. You and I, sir, do not, *to toto caelo*, differ; nor do we, as I flatter myself, differ in any points, which are essential to Christian love and union. What I have written may occasion you to view your work, respectable as it still is, and ever must be, with somewhat less complacency than you did when it went to the press; but, if you love *truth* as well as I do, of which I have no reason to doubt, you will thank me for endeavouring to bring you to a better acquaintance with her, though it should be at the expence of some diminution of your literary hopes." p. 33—38.

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XCVII. A REPLY to such Parts of the Rev. J. Overton's Apology as concern the Publications of T. Ludlam, A. M.

AS this pamphlet is chiefly personal, recriminative, and declamatory, we cannot well give an analysis, or an abstract; but we shall select the following passages as specimens of Mr. Ludlam's peculiar style.

"Nobody who knows what clearness of head is will accuse Mr. O. of affecting it. At p. 189, 190, he is very angry with Mr. L. for desiring to be informed what he is to under-

stand by the communion of one intelligent being with another intelligent being; and Mr. O. explains it from Cyprian by *germanissimam societatem*. At p. 196, he uses many metaphorical expressions to illustrate this matter. The misfortune is, metaphorical expressions have no literal meaning, and therefore afford us no distinct knowledge. Mr. O. indeed kindly puts the word union in CAPITALS, and if this mended the matter we should be much obliged to him; but I do not find the word more intelligible in *upper case* than it is in *lower case* letter. Mr. O. talks too of the incorporation of believers with Christ from the homilies, and the union or mutual participation, which is between Christ and his church from the judicious Hooker, which that great writer says, is by way of special interest, property, inherent copulation, original derivation, and mystical association. Now if these words have any literal meaning I wish Mr. O. would acquaint us with it, but if it is all metaphor, allusion, allegory, &c. which admits of no kind of precision, or distinct knowledge, then what becomes of that *blessed* experience which we are taught to look for? For how, as Mr. L. observed in his Essay, is it possible for us to experience a metaphor? How far the author of Scripture Characters, who has as much zeal, and more sense than all these moderate Calvinists put together, will think himself obliged to Mr. O. for taking up the cudgels in his behalf, and aiming at a defence, which he himself thought prudent to decline, not only in print, but even in a manuscript, circulated *hugger-mugger* amongst his zealous friends, for the confirmation of such weak brethren as unanswerable arguments might have unsettled, is not for me to say." p. 12, 13.

"At p. 118, Mr. O. talks of a salvation begun in this life. I do not recollect that the Scriptures mention any thing of a salvation begun in this life; but as Mr. O. never tells us what he means, or what he thinks he means, by the words he uses, so it is very often impossible to discover whether he has any distinct meaning or not. He asks, indeed, at p. 110, whether it is improper, when the Redeemer thus blessed men by turning them away from their iniquities, delivering them from the condemnation and dominion of sin, and enabling them to serve him

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without fear, in holiness and righteousness before him all the days of their life, to style it a present salvation! The question is not whether it is proper, or improper to call these blessings salvation, but whether the Scripture calls them so? And will Mr. O. say, that when he calls them salvation, he uses that word in its natural, obvious, plain, literal, true, primitive and original meaning and sense, p. 30, 46, 346, about which he can make such a fuss when it suits him; and can depart as readily as any, not only from the natural, obvious, plain, literal, true, primitive, and original sense and meaning, but from all sense and meaning whatever. But if we are to understand by the word salvation, what is always understood by it in Scripture, deliverance from hell, and admittance into heaven, I cannot see, whatever these deep-sighted Calvinists (as Mr. Newton calls them) can see, that heaven or hell make a part of this present world; nor can I discover how men in this life can experience matters, which are not to be objects of their senses till the next." p. 15, 16.

"But Mr. O. will prove from Scripture what is absolutely impossible, that men in these days may have the evidence of sense, for the reality of facts which took place almost *eighteen* hundred years ago, that is nearly as many centuries before they were born; and he wisely supposes this impossibility may be proved from 1 John v. 10. because there must be some sense in what St. John says, 'He that believeth on the Son of God hath the witness in himself.' The witness of what? Not surely of the resurrection of Jesus, any more than of his baptism, his transfiguration, his crucifixion, or of any other event of his life. All the apostles, I suppose, believed on the Son of God, and yet we read that only Peter, and James, and John, were witnesses of his transfiguration: were then this text a proof that every sincere believer had the evidence of sense for the various actions of Jesus, it would equally prove that these believers were alive at the time our Lord was upon earth, and also that they possess at this time, all the inspired and uninspired knowledge of the apostles. But the word witness was in the text, and that was enough for such a reasoner as Mr. O." Ib.

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## ORIGINAL CRITICISM AND CORRESPONDENCE.

## TO THE EDITOR.

*Remarks on Thornton's Paper Credit.*

SIR,  
IN reading the last number of your interesting work, I was gratified with your extracts from the important work of Mr. Thornton on paper credit; by perusing which my curiosity was excited, and I sent for the book to give it a careful perusal. And here, by the way, I beg leave to observe, that I find your analysis very useful in preparing me for the perusal of an author. When a volume lies before me, I am apt to dash into the most interesting parts at once, without stopping to survey the contents, in order to see the full scope and design of the writer, whereby I have often missed my aim; but your plan arrests my impetuosity, and enables me to survey the author's plan before hand.

Having procured Mr. Thornton's book, my attention was particularly excited to the latter part of his 2d chapter, in which he treats of "fictitious bills, or bills of accommodation," which the more interested me, as I have in my time smarted by them; and I confess I was much surprised and disappointed to find an advocate for them. But as I wish not to be guilty of misrepresentation, and as the subject interests every man in trade, I will beg the favour of you to insert the whole passage from Mr. Thornton's work, before I offer my remarks.

"The interest which traders have in being always possessed of a number of notes and bills, has naturally led to a great multiplication of them; and not only to the multiplication of notes given for goods sold, or of regular bills of exchange, but to the creation of numerous other notes and bills. Of these, some are termed notes and bills of accommodation: and the term fictitious is often applied to them. It may be useful to describe them particularly.

"It was before shewn, that the principal motive for fabricating what must here be called the real note, that is, the note drawn in consequence of a real sale of goods, is the wish to

have the means of turning it into money. The seller, therefore, who desires to have a note for goods sold, may be considered as taking occasion to ingraft on the transaction of the sale, the convenient condition of receiving from the buyer a discountable note of the same amount with the value of the goods. A fictitious note, or note of accommodation, is a note drawn for the same purpose of being discounted; though it is not also sanctioned by the circumstance of having been drawn in consequence of an actual sale of goods. Notes of accommodation are, indeed, of various kinds. The following description of one may suffice.

"A, being in want of 100l, requests B to accept a note or bill drawn at two months, which B, therefore, on the face of it, is bound to pay; it is understood, however, that A will take care either to discharge the bill himself, or to furnish B with the means of paying it. A obtains ready money for the bill on the joint credit of the two parties. A fulfils his promise of paying it when due, and thus concludes the transaction. This service rendered by B to A is, however, not unlikely to be requited at a more or less distant period by a similar acceptance of a bill on A, drawn and discounted for B's convenience.

"Let us now compare such a bill with a real bill. Let us consider in what points they differ, or seem to differ; and in what they agree.

"They agree, inasmuch as each is a discountable article; each has also been created for the purpose of being discounted; and each is, perhaps, discounted in fact. Each, therefore, serves equally to supply means of speculation to the merchant. So far, moreover, as bills and notes constitute what is called the circulating medium, or paper currency, of the country (a topic which shall not be here anticipated), and prevent the use of guineas, the fictitious and the real bill are upon an equality; and if the price of commodities be raised in proportion to the quantity of paper currency, the

one contributes to that rise exactly in the same manner as the other.

"Before we come to the points in which they differ, let us advert to one point in which they are commonly supposed to be unlike; but in which they cannot be said always or necessarily to differ.

'Real notes,' it is sometimes said, 'represent actual property. There are actual goods in existence, which are the counterpart to every real note. Notes which are not drawn, in consequence of a sale of goods, are a species of false wealth, by which a nation is deceived. These supply only an imaginary capital; the others indicate one that is real.'

"In answer to this statement it may be observed, first, that the notes given in consequence of a real sale of goods cannot be considered as, on that account, *certainly* representing any actual property. Suppose that A sells one hundred pounds worth of goods to B at six months credit, and takes a bill at six months for it; and that B, within a month after, sells the same goods, at a like credit, to C, taking a like bill; and again, that C, after another month, sells them to D, taking a like bill, and so on. There may then, at the end of six months, be six bills of 100*l.* each existing at the same time; and every one of these may possibly have been discounted. Of all these bills, then, one only represents any actual property.

"In the next place it is obvious, that the number of those bills which are given in consequence of sales of goods, and which, nevertheless, do not represent property, is liable to be increased through the extension of the length of credit given on the sale of goods. If, for instance, we had supposed the credit given to be a credit of twelve months instead of six, 1,200*l.* instead of 600*l.* would have been the amount of the bills drawn on the occasion of the sale of goods; and 1,100*l.* would have been the amount of that part of these which would represent no property.

"In order to justify the supposition that a real bill (as it is called) represents actual property, there ought to be some power in the bill-holder to prevent the property which the bill represents, from being turned to other purposes than that of paying the bill in question. No such power exists; neither the man who holds the real

bill, nor the man who discounts it, has any property in the specific goods for which it was given: he as much trusts to the general ability to pay of the giver of the bill, as the holder of any fictitious bill does. The fictitious bill may, in many cases, be a bill given by a person having a large and known capital, a part of which the fictitious bill may be said, in that case, to represent. The supposition that real bills represent property, and that fictitious bills do not, seems, therefore, to be one by which more than justice is done to one of these species of bills, and something less than justice to the other.

"We come next to some points in which they differ.

"First, the fictitious note, or note of accommodation, is liable to the objection that it professes to be what it is not. This objection, however, lies only against those fictitious bills which are passed as real. In many cases, it is sufficiently obvious what they are. Secondly, the fictitious bill is, in general, less likely to be punctually paid than the real one. There is a general presumption, that the dealer in fictitious bills is a man who is a more adventurous speculator than he who carefully abstains from them. It follows, thirdly, that fictitious bills, besides being less safe, are less subject to limitation as to their quantity. The extent of a man's actual sales form some limit to the amount of his real notes; and, as it is highly desirable in commerce that credit should be dealt out to all persons in some sort of regular and due proportion, the measure of a man's actual sales, certified by the appearance of his bills drawn in virtue of those sales, is some rule in the case, though a very imperfect one in many respects.

"A fictitious bill, or bill of accommodation, is evidently, in substance, the same as any common promissory note; and even better, in this respect,—that there is but one security to the promissory note, whereas, in the case of the bill of accommodation, there are two. So much jealousy subsists lest traders should push their means of raising money too far, that paper, the same in its general nature with that which is given, being the only paper which can be given, by men out of business, is deemed somewhat discreditable when coming from a merchant. And because such pa-

per, when in the merchant's hand, necessarily imitates the paper which passes on the occasion of a sale of goods, the epithet fictitious has been cast upon it; an epithet which has seemed to countenance the confused and mistaken notion, that there is something altogether false and delusive in the nature of a certain part both of the paper and of the apparent wealth of the country.

"Bills of exchange are drawn upon London to a great amount, from all parts, not only of Great Britain, but of the world; and the grounds on which they have been drawn, in a great degree, elude observation. A large proportion of them, no doubt, partakes of the nature of bills of accommodation. They have, however, in general, that shape communicated to them, whatever it may be, which is thought likely to render them discountable; and it is not difficult, as the preceding observations will have shewn, to make use of some real, and, at the same time, of many seeming, transactions of commerce as a ground for drawing, and as a means of multiplying such bills.

"The practice of creating a paper credit, by drawing and re-drawing, has been particularly described by Dr. Adam Smith; and is stated by him to have a tendency which is very ruinous to the party resorting to it. This practice, however, is often carried on at much less expence to those engaged in it, than Dr. Smith imagines. A, for instance, of London, draws a bill at two months on B, of Amsterdam, and receives immediate money for the bill. B enables himself to pay the bill by drawing, when it is nearly due, a bill at two months on A, for the same sum, which bill he sells or discounts; and A again finds the means of payment by again drawing a bill, at two months, on B. The transaction is, in substance, obviously the same as if A and B had borrowed, on their joint security, the sum in question for six months. The ground on which transactions of this sort have been stated by Dr. Adam Smith to be ruinous, is, that of the heavy expence of a commission on every bill drawn, which is paid by him who raises money in this manner. If, for instance, one-half *per cent.* is the commission, and the bills are drawn at two months, and a discount of five *per cent. per annum* is paid, the money is raised at

an interest of eight *per cent.* Such transactions, however, are often carried on alternately for the benefit of each of the two parties; that is to say, at one time the transaction is on the account of A, who pays a commission to B; at another it is on the account of B, who pays a commission to A. Thus each party, on the whole, gains about as much as he pays in the shape of such commissions; and the discount in turning the bill into money, which is the same as that on any other bill, may, therefore, be considered as the whole expence incurred. Money may be raised in this manner at an interest of only five *per cent.* In the case recently proposed, the drawing and re-drawing were imagined to be only between A, of London, and B, of Amsterdam. This practice, however, is often carried on between three or more parties drawing from three or more places. In such case, the draft is drawn on the place on which the existing course of exchange shews that it will best answer to draw it. An operation of this sort may obviously be carried on partly for the purpose of raising money, and partly for that of profiting by a small turn in the exchange. Transactions which are the converse to this, are, on the other hand, entered into by those who happen to possess ready money. They remit, if the exchange seems to favour their remittance, and draw in consequence of having remitted. To determine what bills are fictitious, or bills of accommodation, and what are real, is often a point of difficulty. Even the drawers and remitters themselves frequently either do not know, or do not take the trouble to reflect, whether the bills ought more properly to be considered as of the one class or of the other; and the private discounteer, or banker, to whom they are offered, still more frequently finds the credit of the bills to be the only rule which it is possible to follow in judging whether he ought to discount them." *p.* 29-36.

Now, sir, I beg leave to offer my objections.

1. Fictitious bills are not strictly legal. If my attorney does not deceive me, the holder of a bill cannot recover in law, without he can prove a valuable consideration given for it, either by discounting, or in a way of trade.

2. They carry falsehood upon the

face of them, and the man who offers such a bill as real (which is, I presume, generally the case) attempts to impose on the person to whom he offers it. It is also a temptation to deliberate falsehood; for if interrogated as to the nature of the bill, few tradesmen, I presume, would have the honesty to confess the truth.

3. They encourage immoderate speculation: by these means two or three petty tradesmen, with little or no property, may speculate to the amount of thousands; and as they have, in fact, nothing of their own to lose, may thus sport with the property of their creditors, and the credulity of their friends.

4. They are expensive. The very stamps, in many houses, amount to a considerable sum in the course of a year; and I have known some tradesmen pay a considerable proportion of their profits for discount at the bankers. Nor is this the worst. Bankers are often shy, and withdraw their discount. Friends tire and perhaps reprove. Other means must be resorted to, and more expensive. A third part, or even half the bill, must be expended to obtain discount. The butcher, the baker, the linen-draper, the mercer, the upholsterer, the silver-smith, the pawn-broker, and even the Jew bill-broker, are applied to, and what are the consequences? The butcher charges high for his meat—the baker makes *dead men*—the linen-draper and mercer enrich the ladies' wardrobe—the upholsterer furnishes the house in an expensive stile—the silver-smith covers the sideboard with plate, which is soon removed to the pawn-broker's—and the Jew bill-broker charges an enormous premium. At last the man fails—his spirits, his purse, and his credit alike exhausted. If these things are secreted, creditors wonder what is become of their property: if they are found, the parties are charged with an extravagant stile of living; whereas, perhaps, in five instances out of six, these luxuries would not have been purchased, but to procure discount for bills of accommodation.

Lastly, these bills generally plunge the unhappy tradesman deeper and deeper, till he finds his situation inextricable. A second bill must be discounted to provide for the first, a third for the second, and so on; and

as the expences of discounting increase, or money must be sunk to obtain it, the notes must be successively increased either in number or amount, till the poor debtor is plunged into an abyss of disgrace and misery. In short, from what observations I have been able to make, I have seen few instances in which this unhappy traffic has not ended in bankruptcy, and few bankruptcies which have not been brought on by this dangerous and illicit practice. Yours,

*An old-fashioned Tradesman.*

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*Answer to ZETA's Remarks on Simpson's Doctrine of Atonement.*

TO THE EDITOR.

SIR,

I withdraw from more pleasing avocations for a few hours, to take notice of the remarks of your correspondent Zeta, on a pamphlet entitled, "Plain Thoughts on the New Testament Doctrine of Atonement," published in the Monthly Epitome for April, 1802. And now request your indulgence, that the following observations upon them may be presented to the public through the same channel.

He sets out by observing, "It is common with these" (the unitarian) "writers, to magnify the reasoning powers of man." To this I reply, that it is common with those, the trinitarian writers, to degrade, and speak contemptuously of the reasoning powers of man; and I ask, which of the two ascribes most honour to the creator of man?

"Disowning all dependence on the teachings of the Holy Spirit." This is not true, in fact; they perhaps deny it only in the unsupportable sense in which it is contended for by enthusiasts.

"Declaiming against orthodox ministers under the name of Priests." This charge is true, applying it as the author evidently does to those pulpit dictators, who pretend to inspiration, and an immediate mission from God to man, assuming the title of ambassadors, and a tone of vast importance.

"I take no notice of this feeble effort to overturn the satisfaction of Christ." And it certainly was a very prudent caution, for a man may some-

times attempt what he cannot accomplish, and so at the end of the race, may appear not quite so wise as he did at starting; besides, in that feeble effort some arguments might probably appear, which have so effectually "overturned the satisfaction of Christ," that he would not have found it an easy task to set it again upon its legs.

"And if I did, I should not think myself obliged to admit his gross misrepresentations." Had a few of them been introduced, they would have given support to the charge; but their absence, renders it suspicious, for we cannot give this writer credit for all he says.

"If I understand him, he believes, that the atonement made by his (Christ's) death consisted in his furnishing a motive to reconcile, or conciliate the hearts of men to God." Then he most certainly does not at all understand him, but has through ignorance, or something else, positively perverted the author's meaning, for there is not in that book, any such idea as "atonement made by the death of Christ," nor any language used which is capable of such a construction; the author has plainly declared his belief to be, that atonement is reconciliation, and not satisfaction; that men, and not God, receive the atonement; and this they receive, when they believe in their hearts on him that raised up Jesus our Lord from the dead: according to the statement given by Zeta, the atonement consisted in furnishing a motive for the atonement; the author neither has written, nor does he believe, such nonsense.

"He is mightily offended with certain ministers for arrogating to themselves the character of gospel ministers." This is another instance of the fairness and candour of his remarks. The author's words are, "honourable would it be to the cause of Christ, if our popular orthodox divines, would bow to learn a little more of the doctrines of scripture, before they arrogate to themselves a sort of exclusive right to the character of gospel ministers." He had no objection to their claim of gospel ministers, as is *meanly* represented by the remarker; but only to the arrogant pretence of an *exclusive* right to such a character.

"He would persuade us, that what he has written is the gospel indeed." Disingenuous again. His words are: "this, I conceive, to be a just representation of the gospel of Christ, uncontaminated with human invention;" and if his conceptions are unfounded, why did not this writer attempt to correct them? No doubt, because he remembered the *old saw*, "It is much easier to find fault, than to amend!"

"For my part, I consider his opinions to be as much a human system, as those of other people." Who doubts that? But the question is not what he thinks, but what can he prove?

Why, "their inconsistency with themselves, and with the scriptures. If the sin of Adam exposed him not to punishment in a future state, but to annihilation, how can it be true, that if the death of Christ had not taken place, we had now been sitting in darkness, and in the shadow of death, under an apprehension of falling into eternal nothingness?" The punishment of Adam's offence was death; it was a returning to the dust from whence he was taken; the scripture account stops here. Zeta may gallop on as much further as he pleases; his reference to Rom. v. 16—21. will not assist him in his progress, but will prove that in this instance, as in another case, he has referred to scripture without attending to its meaning. This writer acts as if he thought that to interpolate, or to mutilate, to coin, or to forge, was all perfectly legal in opposing what is deemed heresy. The word *annihilation* occurs in his short remarks, not less than five times, and is there used as the word of the author he opposes; when it is affirmed that the term is not to be found in that book as applicable to the sin of Adam. But in answer to the curious question, "How can it be true?" &c. Why just as true as it is, that Zeta, (who I suppose is not much more of a marine traveller than myself,) and I should never have heard of such a country as New Holland, if some navigator had not made the discovery for us. This pretended proof therefore of inconsistency, argues great inattention, or something worse; for the question as it is stated, does substantially answer itself, and by the author's words immediately following the quotation it is completely met.



"It was only by dying, that he could be raised from death, and had he not been raised from death, there had been no hope, or prospect of future life to man." Ps. xxxi. 32. Wherein then lies the inconsistency of this?

"And if its meaning" (the sentence passed upon Adam,) "is that in the day he ate of the fruit, he should be annihilated, his death must have necessarily prevented our existence." What a discovery! surely "there needed no ghost to come from his grave to tell us this." But who has said, or seemed to say, that the sentence was to have been executed on the very day in which the offence was committed. This idea is curiously introduced for the purpose of fabricating another inconsistency. But I ask, suppose the punishment of the first transgression had extended to a future state; and *that* punishment, a being cast into the lake that burneth with fire and brimstone; and also, as Zeta wisely supposes, that the sentence had been put in execution on the identical day that Adam ate of the fruit. (for the supposition is equally applicable to either opinion,) where had we then been? in what world born? and where should we have existed?

"That sin should take an universal range through the whole of mankind," is perfectly consistent with scripture.

"If this does not imply a corrupted nature, it must remain unaccounted for." A corrupted nature is admitted, but not an *originally* corrupt nature; the scripture tells us, there was a period when "*all flesh* had corrupted his way upon the earth." If the cause of this universal departure from rectitude is a secret, much better it should so remain, than to blaspheme the God of purity and holiness, the universal creator of man, by representing him as the author of all sin.

"Whatever age or condition." By this ingenuous addition to, or explication of the author's words, he has discovered in him an advocate for the abominable doctrine of original sin, and very adroitly sets it down as "a very singular concession."

"After all that is said about the true scripture doctrine of atonement, it is *not* in an atonement that the author believes, but merely in such a kind of reconciliation as that wherein the sinner's enmity is conquered." If the

atonement of the New Testament means a satisfaction made to divine justice, nothing can be truer than that the author does *not* believe such an atonement; and from the peremptory stile of this writer, who would not suppose that this was so plainly the case, as not to admit of a doubt, but that it was a point indisputably settled by common consent? But here the author differs widely from his remarker, and dares to declare himself a firm believer of the scripture doctrine of atonement, whilst he understands it to consist merely in such a kind of reconciliation as that wherein the sinner's enmity is conquered. Let that writer produce one proof from the New Testament, that satisfaction to divine justice by the death of Christ, and not human reconciliation to God, is the atonement which it teaches, and the author engages to be for ever silent upon the subject. But till that proof appears, and it never will appear, he must retort the charge upon Zeta, and his orthodox brethren; *it is not in an atonement that they believe*, but in an absurd scheme, hammered out by human invention, by which the honour of God is impeached, and his revealed will represented no better, than an olio of crudities.

"Whatever may be the meaning of the phrase, God hath reconciled us unto himself by Jesus Christ, it *must* be expressive of what was wrought for us upon the cross." If so, the Apostles were sent upon a sleeveless errand, by being commissioned to beseech those to be reconciled to God who were before reconciled to him by what was wrought for them upon the cross. Should this writer ever understand this most noble passage of scripture in its obvious sense, he will most certainly blush for his daring perversion of it.

But it is not worth while to follow him any further, for when men thus dogmatize, interpolate words, and misrepresent an author, they only render themselves what they aim at rendering those they oppose, worthy of public pity and contempt.

I. S.

June 9, 1802.

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